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PROVIDENCE IN MISSIONS.

NUMBER ONE.

ON the 9th of June, 1831, William Goodell saw for the first time the city which was to be his home for more than one third of a century. The Prudential Committee having gathered from many tokens that the time had come for occupying the Turkish capital, he was on his way thither by their direction to lay the corner-stone of a new mission.

Those who have approached Constantinople from the Dardanelles, need not be told what a marvelous panorama, on that summer morning, floated slowly and silently into his field of vision. They can easily imagine with what feelings he gazed upon a picture which is so unlike all others. But while surveying with wonder and delight this strange blending of Oriental splendor with the rarest natural scenery, he glided into the Bosphorus; and soon he found himself in the Golden Horn. He has reached his destination,—the first Protestant missionary to the city of Constantine; the first contribution from the New World, to be followed by many like it, toward the solution of the ever-recurring Eastern Question.

Let us suppose him to ascend Seraskier Tower at an early day, in order that he may fully understand his field of labor; and let us suppose him to be endowed for a brief space with the power of looking into all these myriad homes, and of divining also the religious sympathies of the occupants. What does he see? Nearly one million of souls,—more than one half of them Moslems, passionately attached for the most part to their creed; three hundred thousand nominal Christians, proud of the name which they bear, and yet grievously dishonoring that name; and "a mixed multitude" besides, representing almost every part of the world, most of them, however, in full accord with the larger communities in their hatred of the Protestant faith. In the presence of such a population, what does this servant of Christ expect to accomplish? In the face of such inevitable antagonisms, what encouragement has he? *All that he needs.* He is Christ's ambassador. The God of missions, therefore, will care for the messenger as well as the message.

But where shall he begin? Shall he try the governing race? In some

auspicious moment, then, let him ask a Mohammedan, the most hopeful for his purpose that he can find, to renounce his faith. "What!" he will say in reply, "Ask me to lose my head! The apostate is sure to die." Shall he try the Christians, — Greeks, Armenians, Roman Catholics? But their magnates and hierarchs, all of them, will resist the attempt to the uttermost. "And can they, like the Turks, invoke the aid of the sword?" Fortunately for him they have no such power; and just here is the secret of the remarkable success which the missionaries of the Board have achieved. "But why this difference?" The answer furnishes a signal illustration of divine prevision in the interest of missions.

SIEGE OF CONSTANTINOPLE.

Christianity passed the middle of the fifteenth century with many signs of weakness, with almost none of genuine life. The Reformation, it will be borne in mind, was more than sixty years in the future. As well in the Latin Church, as in the Greek Church, the gold had become dim. It was at this epoch of dishonor and decay that Mohammed II. sat down before Constantinople with two hundred and fifty thousand men. Vast preparations had been made; for he was fully resolved that a prize, tempting above all others, should not elude his grasp. His ordnance was formidable beyond all previous knowledge. One piece, in fact, carried a stone ball weighing six hundred pounds, and two others were scarcely inferior. Of course, the defences of the city were not planned to resist such engines of destruction.

Nearly seven weeks having elapsed, and the final assault having been pre-announced, the Turkish soldiery became fanatically impatient for the decisive hour. Promises were made than which none could have been more alluring. To those who should survive, the Sultan resigned "the captives and the spoil," "the treasures of gold and of beauty." For those who should fall the gates of paradise were standing wide open. During the evening which followed the 28th of May, 1453, the entire camp resounded with the old cry, "There is no God but God, and Mohammed is the Prophet of God." "Sea and land, from Galata to the Seven Towers," says Gibbon, "were illuminated by a blaze of nocturnal fires."

It is difficult to find in the annals of our race a sovereign who has been more heroic, and at the same time more unfortunate, than the last of the Constantines. Abroad he had but the faintest sympathy; at home he received no adequate support. The language of the historian just named is severe but just: "Christendom beheld with indifference the fall of Constantinople." It was a Hungarian who cast the monster gun. It was another Hungarian that taught the artillerymen how to use it with the deadliest aim. The Genoese of Galata, instead of acting cordially with the Emperor, helped him in the day time, and then helped the Sultan in the night, friendly to both, and yet false to both.

Within the capital the old feud between the Latins and the Greeks was active and virulent. The first minister of the empire was heard to say that he would sooner see the turban of Mohammed in the city than "the Pope's tiara or a cardinal's hat." Many that should have been zealous defenders of their homes, sought their safety in flight. Treasures that would have rendered victory certain, had they been tendered for public use at the right time, were selfishly withheld, only to become the prize of the Turks in the end. When inquisition was made for those who were able and willing to bear arms for the

common defense, it was found that out of a population of more than one hundred thousand less than five thousand made a favorable response. In addition to this insignificant force, there were two thousand aliens under the command of John Justiniani, a Genoese noble, who seemed likely at one time to win the honor of "savior of the city." Alas, that in the supreme moment he should have tarnished his fame forever!

The night before the 29th of May has scarcely a parallel in dramatic interest. "The noblest of the Greeks and the bravest of the allies were summoned to the palace." An eye-witness described the scene which followed: "They wept; they embraced; regardless of their families and their fortunes, they devoted their lives." Each commander then repaired to his post, to keep a sad and anxious watch, which was to be followed in a few hours by the final conflict. The Emperor, with some of his faithful companions, went to St. Sophia; there they received the "communion with tears and prayers." Next he proceeded to the palace, which was "filled with cries and lamentations." Having asked the pardon of any whom he might have injured, he sallied forth for the last time. "The distress and the fall of the last of the Constantines," says Gibbon, "were more glorious than the long prosperity of the Byzantine Empire."

THE ISSUE.

At daybreak the assault commenced. First a motley throng advanced, in the hope of plunder or martyrdom; but they rendered a two-fold service to the besiegers. They filled the deep moat, and they exhausted the strength and ammunition of the besieged. The troops of Anatolia and Romania were next brought forward; but their progress was "various and doubtful." After two hours of obstinate fighting, nothing had been gained. Then, however, the Janizaries arose, "fresh, vigorous, invincible." The Ottoman artillery "thundered on all sides." The camp and the city, the Greeks and the Turks, were enveloped in a cloud of smoke, "which could only be dispelled by the deliverance or the destruction of the Roman empire."

The proximate cause of the fall of Constantinople is said to have been a wound which Justiniani received. Regardless of the passionate appeals of the Emperor, he retired ignobly from the conflict, and most of the Latin allies followed the example. The walls and the towers were soon possessed by the assailants, and the Greeks were compelled to retire. The sovereign and his nobles sustained their honor to the end, — the last of the Constantines having thrown away his purple, according to Gibbon, "in prudent despair," and having fallen afterward by an unknown hand.

The historian Von Hammer-Purgstall enumerates twenty-eight sieges — seven of them successful — which this city, first as Byzantium, and afterward as Constantinople, sustained before the attempt of Mohammed II. The most eventful of these was the sixth, when Constantine the Great obtained the prize in A. D. 315. But the twenty-ninth may fairly claim to have been more eventful still. Thrice had pagan armies triumphed on the Bosphorus prior to A. D. 315. Thrice had Christian armies triumphed there, subsequently to that date. When Constantine XI. fell, the Crescent supplanted the Cross for the first time.

CONSEQUENCES.

But the achievement of 1453 led to consequences which the victor never

imagined. Not only did he open a door for himself; he opened another door for William Goodell. Had the Greeks retained possession of their ancient capital, in vain would the latter have sought admission thereto in 1831; for the Greek Church has always been, and is to-day, intolerant and exclusive. Indeed, had the Russian army advanced from Adrianople in 1829, and seized the chief city of the empire, American missionaries would have had no "place in those parts." But He who sees the end from the beginning, made the Turkish government a covered way, under which they could freely and safely enter at the appointed hour, and preach "all the words of this life." "This is the Lord's doing; it is marvelous in our eyes."

ATTITUDE OF THE MISSIONARIES IN TURKEY.

BY EDWIN E. BLISS, D. D.

THERE seems to be some misapprehension in the United States as to the position occupied by the missionaries of the Board in reference to certain questions which are so prominent before the world. It has been said, indeed, that we are hostile to the "Christian cause" in this empire. Those of us who reside at Constantinople, believing that our position, and, so far as it is known to us, that of our associates throughout the land, cannot be characterized as one of hostility, or even of indifference to the cause of the Christian communities here, believing, too, that our position will be approved by all candid men in our own country, ask attention to the following statements.

1. The missionaries of the Board in Turkey carefully abstain on principle from all interference in political affairs. Any other course would compromise their character as religious teachers, and justly expose them to the animadversion of the government whose protection they claim. At the outset, before the real character and purpose of our labors were known, the missionaries were sometimes suspected and accused of having political designs, and of being political agents of the United States. A consistent adherence to the principle above stated has long since quieted such suspicions. Men recognize the fact that the doctrines preached by the missionaries will, through their stimulating and elevating power, at length exert an influence in the domain of politics; but they admit the distinction between the legitimate influence of religious doctrine and political propagandism.

2. While carefully observing the rule of non-interference in political questions, the missionaries have not hesitated to denounce acts of oppression coming under their observation, by whomsoever committed. Times without number they have remonstrated with Turkish officials and the ecclesiastical rulers of the Christian communities, when found guilty of such acts themselves, or conniving at them in others. When the circumstances required it, they have taken the necessary steps to bring such acts to the notice of the government, and failing of redress have in important cases invoked the influence of European and American public opinion, as also the friendly offices of foreign governments. They have done this principally in reference to violations of the rights of conscience. But as those violations almost always involve violations of civil rights, what they have been enabled to accomplish has had no little influence to increase respect for civil rights.

Whatever the missionaries have done in this line, they have done openly and above board. They have had no motive for concealment, believing, as they have believed, that their conduct was in the interest of the government itself, helping to the realization of that just and impartial administration which the highest authorities in the land have so often declared to be the object of their desire and efforts, — an administration the lack of which is as harmful to the Turkish as to the Christian part of the population, and which is now sought by the Christians more earnestly than ever before, for the reason that their advancing intelligence quickens their sense of the evils of maladministration. It is believed that the position of the missionaries in this respect is known to all classes, rulers and subjects, as far as they themselves are known, and that no one here has any doubt upon which side they stand on the question of justice and equal rights for all. As for the particular political measures by which justice and equality are to be secured, the missionaries have no occasion to take any public position.

3. During the exciting events of the past months, and in reference to questions which have recently come so prominently before the world, the missionaries of the Board have not departed from the policy above indicated. They have not identified themselves with any political schemes; and they have endeavored to discharge all the duties of Christian philanthropy. Much the larger part of the missionaries are stationed in Asia Minor, and have therefore had no direct connection with the disturbed districts in European Turkey. None of their number are in Servia, Montenegro, or Herzegovina. Among the Bulgarians four stations are occupied. So far as the missionaries at these stations exerted any influence in regard to the political agitation around them, it was to dissuade from the attempt at insurrection, which brought such fearful horrors in its train. They strongly advised those who asked their advice to seek redress of grievances by other means than an appeal to arms. When the massacres took place, those residing nearest the scenes of these massacres were not in haste to report in reference to them, because they found it impossible, in their position and in the great excitement prevailing through the whole region, to ascertain the facts in the case. As soon as a necessary regard to the safety of their own families would allow, they visited the principal places in the ravaged district, and have since done all in their power to make known, directly and indirectly, both to the Turkish government and to the Christian public, the greatness of the ravages committed; and they are now devoting their time and energies to the administration of the succor so liberally sent from Great Britain for the suffering survivors. What they are doing, is of course done with the full knowledge of the Turkish authorities; but so far as is known, it has exposed them to no suspicion of sinister designs. Such is a brief statement of the course hitherto pursued by the missionaries in their relations to the government and people of Turkey.

It is perhaps hardly necessary to add that, while dissenting from the extreme views of some who, regarding the whole Turkish people as responsible for what has occurred in Bulgaria, would drive them as enemies of mankind out of Europe, and even from their possessions in Asia, the missionaries do sympathize most heartily with the just indignation excited throughout the Christian world against those massacres and all who had any participation in

them. In reference to some of the Turkish questions, so much discussed of late, there are differences of opinion among the missionaries, as among other men looking at these questions from different standpoints. No person has been authorized to speak for all, and it would therefore be obviously unreasonable to hold the whole body responsible for the utterances of individuals.

A MODEL MISSIONARY CHURCH ABROAD.

As public attention is now called to Harpoot as the location of Armenia College, — an institution, or rather a group of institutions under that name, for the double purpose of raising up a well qualified native agency, and of meeting the need of a higher education in this part of the Turkish empire, — it will be of special interest to note the recent anniversary of the native church in that city. This church was organized twenty years since with ten members; but it did not begin its real work and life as a Christian body till three or four years later. At its anniversary in October last, as reported by Dr. Barnum, the native pastor gave an historical address quite in the line of such discourses in this country.

The entire membership of the church from the first has amounted to two hundred and sixty. Seven of the number have become pastors; and from it seven other churches have been organized in the villages near Harpoot. The present number of resident members is one hundred and twenty-one. The contributions of the church during the last sixteen years were about seven thousand dollars, including the support of the pastor, teachers, foreign missionary laborers in Koordistan, etc. If we remember that the price of labor in Eastern Turkey is not more than one seventh to one tenth of what it is here, we shall see that the equivalent of this amount in New England would be not less than fifty thousand dollars.

From Harpoot as a center have been distributed not far from one hundred thousand volumes of different publications, educational and religious, including twenty-five thousand copies of the Scriptures. A single work prepared by Miss West as a first book in reading, and as introductory to the study of the Bible, has had a circulation of thirty-two thousand. These facts are mentioned to show the fitness of Harpoot to become a center of educational influences and of Christian work for the entire region, as also for the grateful recognition of our friends at home, and for the encouragement of missionaries abroad.

A TRUE MISSIONARY CHURCH AT HOME.

In times of doubt and anxiety at the Missionary Rooms, great relief is found in turning to the earnest, Christian devotion of individuals who have been called in former papers "the Old Guard," and to churches that, despite all financial embarrassments, and with no little effort and sacrifice, keep up their contributions to the treasury of the Board. Among the many such churches, — yet they are not so many as the missions need for their proper support, — is the one at Winchester, eight miles from Boston. Its resident membership, as reported last year, was three hundred and forty-five. This church, besides generous offerings for various home enterprises, sustained one

missionary family in North China, another in Austria, and, through its auxiliary to the Woman's Board, a lady in Turkey.

There were special reasons for assuming the support of these missionaries. The one in China had been formerly sustained by the church in labors at the South, and was well known and highly esteemed. His frequent letters have done much to educate the people in a knowledge of missionary work, and especially a knowledge of that great empire. The missionary in Austria was a loved and honored pastor, who left his charge, greatly to their regret, for the foreign service. Their assuming his support was at once a delightful proof of their regard for him personally, and a welcome expression of their interest in the endeavors of the Board. Their representative in Turkey is also personally known to the ladies of the church. Considerations growing out of these facts have influenced the contributions of many, doubtless; but the result, as a whole, must be regarded as highly creditable to the congregation; for it has not been secured without large offerings from such as were able to make them, and not less generous gifts from others of more limited means. Were the example of this church imitated by even one half of those who contribute to the Board, the work now in progress might be greatly enlarged.

A MISSIONARY SABBATH-SCHOOL AT HOME.

"How much does the Sabbath-school connected with your church contribute to Foreign Missions?" This question was asked with hesitation, a few weeks ago, of a Sabbath-school superintendent. He opened his record-book and showed the figures. Beginning a few years ago with about thirty dollars, the amount steadily increased from year to year by the use of the class-box system, going up to more than a hundred dollars, then to more than a hundred and fifty, then to more than two hundred, and finally, according to the last record, to nearly two hundred and seventy-five! If this is not the banner Sabbath-school, it is certainly a model Sabbath-school, in the matter of gifts to foreign missions. May all our Sabbath-schools soon become as systematic and generous in their remembrance of the work of the Board, as the Congregational Church Sabbath school of Newport, R. I.!

THE OUTLOOK FOR THE DAKOTAS.

By REV. S. R. RIGGS.

MORE than forty years ago, the American Board commenced a mission among the Dakotas then living on the Mississippi and Minnesota rivers, and constituting that portion of the tribe which the French, two hundred years ago, designated as the "Sioux of the East." In that early day, some efforts were made by the Jesuits to carry the gospel to these "Iroquois of the West," as they were sometimes called; but no permanent results were secured. Nothing of the Roman Catholic religion was found, except what cropped out among the French half-breeds. It was a new field; and yet it was open and ready, in some sense to receive the good seed of the Word.

PAST ACHIEVEMENTS.

Within a quarter of a century, we had mastered the language of the "wild Sioux," and had placed it in such a permanent form as to send it down into history; we had translated into this language the greater part of the Scriptures, as contained in the New Testament, and small portions of the Old, Dakota men and women having learned to read them; and by the blessing of God upon the proclamation of the gospel, we had during these twenty-five years gathered into the church of Christ about one hundred Indians. With the teachings of the Bible, other civilizing influences were brought to bear upon this part of the tribe. With the aid afforded us by the United States government, we seemed to be on the high road to prosperity. But the majority of the Dakotas had refused to listen to the gospel of the Son of God, and all through those years had done what they could to oppose its progress.

Then came the outbreak of 1862. Our hopes were crushed. Our life-work seemed to have vanished away. But God, the great weaver of human destiny, knew how to take up the broken threads, and to make a more beautiful fabric than any that we had dreamed of. The outbreak brought death and mourning into the white settlements of Minnesota. It also brought difficulty, suffering, repentance to the Dakotas; and the result has been the furtherance of the gospel of Christ among them. Since that time more than one thousand, in our part of the field, have professed faith in the crucified One. And the settlements at the Santee, on the Big Sioux, at Brown Earth, and on the Sisseton Reservation, are substantially Christian communities.

To all this must be added another fact. In the readjustment of things after the outbreak, God brought much of the new Christ-element among the Dakotas into somewhat close connection with the great body of the tribe, "the Sioux of the West." From the Santee Agency, in the northeast angle of Nebraska, it was but a short day's journey to the settlement of two thousand Yanktons. This was an attractive field, and it was soon occupied by Rev. J. P. Williamson. He was followed by the Episcopal missionaries, who have had their principal station at this point. Nowhere have the gospel and civilization made more rapid progress than among these Indians. From that Reservation upward, along the Missouri, are already located several thousand of the Teeton Sioux. Among these the Episcopal mission has occupied several stations, and we have one, in the neighborhood of Fort Sully, which is opening with great promise. Still farther up among the Rees, Mandans, and Hidatsa, is our new station at Fort Berthold, which has commenced very auspiciously. All this occupation of the wilder parts of the Dakota field may be properly regarded as the outcome of our previous work among the Dakotas. So that, looking back over all the way that God has led us for more than forty years, sometimes through a "great and terrible wilderness," and even through the land of the death-shadow, we can exultingly say, "Hitherto the Lord hath helped us."

We have endeavored to gather up some of the threads of history, and to give them such a linking with the present, as to make the Christ-element prominent. In our labors with and for the Dakotas, we have steadily endeavored to honor God's Word. We have preached it, yes, even as Paul says, "in season and out of season." During the last dozen years, it has been our special aim to introduce the best men whom we could find into the ministry, so that our ten

native churches might depend mainly for their spiritual instruction on native pastors. In the mean time, the work of Bible translation has been carried on slowly but steadily, so that we shall soon have about five sixths of the Scriptures in the language of the Dakotas.

Education has advanced steadily, if not rapidly. The government plan is to teach altogether in the English language. We have no controversy with it; on the contrary, we lend a helping hand. Whatever in us lies we are ready and willing to do, to help young Dakotas over the hard boundary-line which lies between them and us. But, for the present, we are quite sure that the mental and spiritual culture which is but for the life that now is, and for the life that is to come, will be, and must be, reached mainly through their own native tongue.

Many of our native preachers are necessarily men of limited education. Some of them, after a few years of honest work, will be obliged to give place to the demand for better qualified workers. This state of things was not unexpected by us, and we have made preparation to meet it by our advanced schools at the Santee Agency. The "Girls' Home" and the "Young Men's Boarding Hall" have been doing good work in the past, and will do more of it in the future. We are glad that, notwithstanding the financial pressure, the Prudential Committee have seen their way clear to make an appropriation for a building which has been long needed for the young men.

THE PROSPECT AND THE NEED.

God is on the field of battle. He was in the battles of 1862, and evolved for the Sioux of the East the present results of civilized and Christian life. May we not believe that he was also in the battles of the past summer, on the Little Horn and elsewhere, shaping the destinies of the wild Sioux of the West, as well through defeats as through victories, for peace and civilization and Christian life? Sure it is, if we read aright, that God turned even the victories of the Teetons into final defeat and surrender, while he compelled the white man to respect the bravery and courage of the red man. And what remains now that the summer campaign is closed? (1.) The question of the Black Hills is settled. White men will occupy that country and dig out the gold in at least comparative safety. (2.) In addition to the twelve or fifteen thousand Teeton Sioux already on the Missouri, twelve or fifteen thousand more will be placed along the banks of the Big Muddy, between Fort Randall and Standing Rock, a distance by land of about three hundred miles. It may not be quite certain what the people of Red Cloud and Spotted Tail will do, in regard to removing to the Indian Territory. The probability is that they will not go. Even General Sheridan sees that it would be a mistake to mass them there, in their present uncivilized condition, and advocates a gradual removal, — if they are removed at all, — after they shall have taken some steps towards civilization.

Here then is a demand for enlarged work among the Dakota people, and that too whether they are kept on the Missouri, or are removed to the Indian Territory. If the government, in good faith, takes up its self-imposed responsibilities of educating them, there will still remain a large field for special Christian work. If the government is to be held responsible for raising no more wild Indians, shall not the Christian people of this land be held responsible for permitting no more Indians to grow up without an opportunity of salvation through Jesus Christ?

THE HUMANITY OF MISSIONS.

THE results of missions are so many and diverse that some of them scarcely attract the notice which they deserve. Besides the spiritual changes which follow the preaching of the Word, the educational progress which is implied in all permanent success, and the general elevation, moral, social, and political, which characterizes every Christian community that has emerged from heathenism, there are other benefits which are worthy of distinct recognition and honor. This agency is all the while doing much for the unevangelized on the plane of simple humanity. In times of public calamity, moreover, as of famine, pestilence, or war, it performs a service that can hardly be estimated too highly.

For months after the massacres of 1860 in the Lebanon, the Syria mission could do little else than care for the wretched fugitives, homeless and famishing. The story of Mr. Calhoun, remaining at Abeih amid frightful scenes on every side of him, respected and trusted by both contending parties, ready to minister alike to suffering Druse and suffering Maronite, has few parallels in missionary history. Well might men, in admiration of a character so far above their own level, call him as by common consent the "Saint of Lebanon." Two years since, on the occasion of an earthquake in Eastern Turkey, it was the missionaries at Harpoot that offered their sympathy, and secured material aid for the houseless and destitute. During the recent famine in Central Asia Minor, it was from the hands of the missionaries at Cesarea and Marsovan, that thousands received the means of subsistence, supplied by the charities of English and American Christians. And we find that missionaries of the Board in Bulgaria, Mr. Clarke of Samokov, and Mr. Bond of Eski Zagra, with more or less assistance from others, are giving all their time and strength during these winter months to caring for the wretched victims of Turkish atrocity.

Lady Strangford, who is herself making untiring efforts to relieve the prevailing distress, in a report to the Mayor of London in November last, speaks in generous recognition of Mr. Clarke's services, — at that time, apparently, not having come into contact with any of his fellow-laborers. "Almost the first person whom I saw here," she says, "was the Rev. Mr. Clarke, the American missionary. He alone knows this people, and they almost all know him. He speaks and writes Bulgarian; he thinks in it; he understands their wants, their ways, their thoughts. With untiring devotion he passes from village to village, comforting, advising, succoring; living on dry bread for weeks and months together, climbing steep mountain passes by night as well as by day, even in the snow. He has done the work of six men in the last three months; and though not a hundredth part of these unfortunate people have been relieved, his consoling and encouraging presence has been felt by all of them. The Turks speak of him with reverence, and even enthusiasm; and the little he ever asks of them is done without hesitation." "We stopped at a wretched village, Radlovo, where Mr. Clarke gave away some blankets. It was good to see how the people clung to him, and the priest worked with him." "After this we rode six hours in torrents of rain up the mountain gorge to Batak. The place, cleared now of human remains, is yet a dreadful

sight, — nothing but heaps of blackened, burnt stones. The people are living in huts of a few loose boards laid together, or in shanties of straw, through which the rain and the wind pass freely. Mr. Clarke had got up at the cost of £250 a wooden building for a refuge and hospital, in which we slept, with blankets hung up to keep out the rain which dripped through the unfinished roof and the wind from the unglazed windows." Who will not pray that this unselfish devotion of Christians may touch the hearts of these Bulgarians and Turks, and prepare the way for the acceptance of Him who went about doing good! And who will not strive to make the Board increasingly efficient and useful, in view of the multiform blessings which it is conferring upon the world!

THE FINANCIAL PROBLEM SETTLED.

BY AN EX-PASTOR.

EACH year we need thoughtfully to review, often to readjust, our system of Christian benevolence. Primarily this is a personal matter between each individual and God. He who sitteth over against the treasury, and beholdeth those who of their abundance, as also of their penury, cast therein, knoweth the self-sacrificial history of each gift. Cherishing tenderly the thought that whatever we give, we are giving to the Lord who bought us, the practical question with every grateful disciple is the same, "How shall I bestow the utmost possible during the present year of opportunity?" This is not a difficult question. The observance of one of the simplest principles will both answer the question, and fill all the treasuries of Christian benevolence to overflowing.

Having taken anew upon the heart the great missionary trust, and continuing to bear it in sympathy and love as personally commissioned to its fulfillment, *set apart first of all, with prayer and consecration, your own private benevolent fund for specific missionary purposes.* What shall constitute this fund, each individual must decide for himself before the Lord. The only essential is that it be sacredly set apart upon the fundamental principle implied in the order of petitions in the Lord's prayer, and in the central precept of the sermon on the Mount, "Seek ye *first* the kingdom of God and his righteousness, and all these [temporal] things shall be added unto you."

Whoever surrenders to this method will ordinarily begin by dedicating to the Lord as the *minimum*, in accordance with the ancient Hebrew system, one tenth of his income, be it small or large. Economy, and sometimes self-sacrifice, will enter into the endeavor to bring all other expenditure within the remaining nine tenths, and will thus go into the formation of the well-disciplined Christian character. Almost any warm-hearted follower of the Lord Jesus Christ will be ashamed not to surpass in benevolence the representative of the old Jewish dispensation; and he will accordingly add something, possibly another tenth, to his benevolent fund as his grateful testimony to the superiority of the Christian dispensation. Some are so situated by the good providence of God, that they become able so to increase this Christian addition, that it quietly moves on as the Lord prospers them, to one fourth, one half, three fourths, nine tenths, and thus Christian economy in the administration of the remainder shares in the gladness of self-sacrificial benevolence.

In addition to this normal supply for the private benevolent fund, arising from a fixed proportion of the income, there are other happy methods of increase which, when once practically adopted, become so attractive as to be fascinating to a generous Christian heart. These are memorial gifts, commemorative of persons living and dead, of interesting events and epochs in one's own life or in the household, of special bestowments of divine Providence, and special visitations of the divine Spirit. It is delightful thus to make the ordinary course of human existence memorable by the continuous recognition of the Lord's grace.

It is a somewhat suggestive fact that when a person determines to increase his offerings to Christian benevolence, impelled thereto by gratitude to the Lord, and by a fresh spirit of liberality poured upon him from on high, he not unfrequently increases two-fold, sometimes three or four-fold, at a rapid rate. The dollar is swiftly and joyously exchanged for five dollars; the five usually multiplies into the ten; the ten into the twenty; the twenty ordinarily into fifty; and the fifty almost invariably into an hundred. After that, one does not know what may happen as the luxury of giving grows into a passion. According to the intelligence and opportunity which under benevolent impulses increase in geometrical ratio, the one hundred soon goes up to five hundred, and the five hundred to a thousand. Then after the grand leap to five thousand, it is comparatively easy to enter upon the ten thousands.

Moreover God sometimes so prospers his servants who are in full sympathy with him in this department of generous giving, that the stream flows freely and still increases. The entire financial problem of the American Board will be easy of solution, whenever a considerable number of the Lord's people shall have discovered the secret, which some already know in glad experience, that it is their privilege to have a private benevolent fund into which regularly and cheerfully shall go the first tenth, increased by as many other tenths as possible, and by frequent increments from the thank-offerings of memorial vows. Can we better follow the initial prayers and consecrations of the new year than by setting apart before God this sacred benevolent fund? Then will it be our joy to subscribe with our own hands to be the Lord's by generous self-sacrificial gifts. And so in accordance with the only method which will look well upon those books where "prayers and alms" are kept as a "memorial before God," *our financial problem will be settled.*

AN INDISPENSABLE AGENCY.

THE Herald for January gave a list in part of the native pastors in the different missions, the larger portion of whom are supported by their own people. Other educated natives are most valuable co-laborers with the missionaries, as teachers in the training-schools and seminaries, as assistants in the translation of the Scriptures, and in other similar labors. Several of the best scholars and most successful pastors have been invited to aid the missionaries in the production of a Christian literature, so essential to the proper education and nurture of the young and growing Christian communities.

The care of the Pasmalie seminary in the Madura mission, during the absence of Mr. Washburn in this country, was left for a year or more to the

native teachers. The larger part of the instruction in Jaffna College is by native instructors. Accomplished Armenian scholars are engaged in Robert College, and two others have recently been appointed Professors in Central Turkey College at Aintab. Rev. Joseph H. Neesima is associated with missionaries Davis, Learned, and Doane at Kioto, Japan, in the charge of the largest training-school of young men for the Christian ministry, connected with the American Board. The above examples are but a few out of many illustrations, not only of the results of Christian training on native character, but of the valuable coöperation of native Christian scholars in the prosecution of the missionary enterprise.

REV. SIMEON H. CALHOUN.

It has been the privilege of the Board to enroll among its missionaries many persons of great excellence. Those who are familiar with the history of its work abroad, can recur at once to names that are associated with high qualifications and large achievements. The worth of some has been set forth in biographical sketches, which may be classed with the choicest treasures of our Christian literature. Who can estimate the value of memoirs like those of Dr. Goodell and Fidelia Fiske? Indeed, it is a part of the abundant fruitage of missions that when the steward surrenders his trust, the record of his fidelity prolongs his usefulness.

The time is at hand for another such memoir, the subject of it having just completed a life which for forty-five years has been remarkable for its symmetry and beauty. Mr. Calhoun — born in Boston, Mass., August 15, 1804, and a graduate of Williams College in the class of 1829 — remained till 1831 without any friendly regard for the Christian faith. Indeed, he spoke in later years of his earlier opinions and sympathies with profound regret; for he once held the sentiments of French infidels, and was accustomed to argue in their defense with singular persuasiveness. But the prayers of his mother — one of the original members of Park Street Church — were answered at last; and he became a disciple of the Saviour after a type that is exceedingly rare. Those who have known him intimately, will never forget the richness and fullness of his Christian experience. His delight in the Scriptures was exceptional, and his meditations upon the truths therein revealed were uncommonly suggestive and stimulating. No one, in fact, could converse with him for half an hour on these high themes, and not have his own faith strengthened and his own zeal quickened.

Mr. Calhoun went to the Levant in the first instance as an agent of the American Bible Society. He received an appointment as a missionary of the Board in 1843. He joined the Syria mission in July, 1844, for the purpose of taking charge of the Seminary at Abeih. To this institution he devoted his entire missionary life. He came to the United States in 1875, hoping in due time to return to his Syrian home with improved health, and hoping also to lie down to his final rest on that "goodly mountain," "Lebanon." His friends have seen for many months, however, that his life was to end in his native land. He died at Buffalo, December 14, his wife and four children

being with him. As the last moments were passing away, he said in Arabic: "I am coming, I am coming;" and then in English, "I am weary, very weary; come quickly, come quickly." "And he was not, for God took him."

When the Syria mission was transferred to the Presbyterian Board of Foreign Missions in 1870, the formal connection of Mr. Calhoun with the American Board necessarily came to an end. But the affection of its Prudential Committee for him, as also of its officers, and, indeed, of its entire constituency, suffered no abatement. And it will be very pleasant to remember in coming years, that he fully reciprocated the feelings of those who had been during so long a period, his "fellow-workers unto the kingdom of God."

REV. WILLIAM BANFIELD CAPRON.

ANOTHER missionary, after twenty years of labor for his Master in the foreign field, has entered into rest. But a few days before his death he said, "If the Lord would give us a hundred souls in Mana Madura, I would willingly pass out of sight." So truly did he desire to see the Saviour honored, and so much did he long for greater results of his labor in that heathen town.

Mr. Capron, the son of an honored father, Dea. W. C. Capron, was born in Uxbridge, Mass., April 10, 1824. He united with the church in Uxbridge when he was thirteen years of age, fitted for college at Andover, and graduated at Yale in 1846. After spending a year as private tutor in Baltimore, he entered upon a life of six years in Hartford, Conn., residing in the family of Dr. Hawes. There he was Principal of the Hopkins Grammar School; and he has been held in affectionate remembrance by the many pupils who came under his influence. In Sabbath-school work also, and in city mission work, he was systematic and faithful.

Early in 1852, he received a fresh anointing of the Holy Spirit, which led to a consecration of himself to the missionary work. Respecting this experience he wrote, January 18, 1852: "There came up before me the heathen world crying for the gospel. I saw that tract by Dr. Scudder, which has so often caught my eye lately, 'The harvest perishing for want of laborers.' Passage after passage brought home the word '*all*.' Then again, 'father and mother, and wife and children, and brethren and sisters, yea, and his own life also.' The advantages of my present location were never more alluring. My prospects as a teacher and my love of quiet struggled with what seemed duty, but what I had been unable, or too unsacrificing, to pronounce to be duty heretofore. Second Cor. v. 14, 15, melted me." "I trust that, as the result, I am ready for any labor to which the providence of God assigns me; and praying for his guidance, I offer myself, if he will accept me, to the work of missions." A few days later he wrote again: "I hold myself ready, in the strength of God, to do whatever may seem to be my duty, whenever made known to me."

With this new purpose, Mr. Capron entered the Theological Seminary at Andover. He had previously offered himself, unconditionally, to the American Board, and he was appointed by the Prudential Committee to the Madura Mission. In November, 1856, with the daughter of Rev. H. B. Hooker, D. D., as his wife, he sailed from Boston for Madras. Those who landed with him will remember

his eager leap from the bounding boat to the shore, and his joyful exclamation, "India at last!" He was appointed to the Mana Madura station, with instructions to build a house. Meantime he had charge of the Madura Girls' Boarding School four years, and of the station at Tirupuvanam two years. After trying delays in building, he exchanged the little mud house for the new home in 1864, and at once gave himself to all the varieties of missionary labor, if by any means he might save some. After sixteen years of life in India he visited America, taking with him his two daughters; but January, 1874, found him again in his India home.

Though not of robust constitution, his patient care of himself was rewarded by a life remarkably free from illness. In May last an attack of rheumatism brought to notice an unnaturally rapid pulse, and he endeavored to find the cause. In July, the possibility of trouble in the heart suggested a life of invalidism; but his simple trust in God kept him from all fear, and a decided improvement as to the rapid action, in September, led him to hope that the cause was only temporary.

The last Sabbath in September was spent in one of his villages, where he received three young men to the church with "unspeakable satisfaction." He found the journey very wearisome, but as the week following wore away he resumed his usual duties, and on the first Sabbath in October preached a sermon, long to be remembered, from the words, "Wherefore, seeing we also are compassed about with so great a cloud of witnesses." He then conducted the Sabbath-school, and in the cool of the day went to a near village.

On Monday palpitation of the heart came on, which never left him; but he was still able to attend to his ordinary reading and writing. In accordance with a previous arrangement, Dr. Chester came on Friday, October 6. After a pleasant conversation, and his early morning tea, he passed into three successive fainting turns, and at a quarter before eight o'clock, he lay quietly upon his pillow, as if asleep. It was a swift and painless exchange of this well known world for that promised to the faithful in Christ.

To those who needed him and to whom his loss is so severe, his own words, in writing of the death of an only son, seem to be most fitting: "I cannot fathom the mysteries of God's providence, but something holds me to a belief in his omniscent goodness, and often fills my heart with unutterable delight in the hope that I shall find salvation and full satisfaction hereafter, through the mercy of my Redeemer."

ESTIMATE OF A MISSIONARY.

An associate of Mr. Capron writes as follows: "What he was to the mission it is not easy to make others understand. In our meetings for deliberation and business, his thorough-going habits, his love of exactness, his searching investigation of every subject, his minute forecasting of all details, his sound judgment, his generous ideas of mission work, his fair-mindedness, his kindness in dealing with his brethren, made those of thirty years' standing in the field value his counsels not less than did his younger brethren.

"Of old New England lineage and habits, he was cautious in his opinions, but not wedded to custom, nor afraid of innovation when changes were proposed. In discussing mission business he was sure to have something to say worth hearing. Fair in debate, he probably never said a word in the heat of it which he

had occasion to take back; and in the great amount of writing to which we are compelled in India, he made it his rule never to let a note leave his table which he would not be willing to face six months afterwards in the hands of any one. And we may add, that this rule never took from his always cheerful, thoughtful correspondence its peculiar piquancy.

"He never disturbed the mission by complaints on his own behalf, or by insisting on rights and places for himself for which his abilities or acquirements naturally best fitted him. When things affecting himself were under discussion, he forgot to speak of himself. He thought very modestly of his own work, rarely spoke of it or wrote about it; but on visiting his district one was sure to find evidence of more and more solid work than he had expected. Hence his associates trusted him, leaned upon him, and often yielded their opinions to his, feeling that there was with him a reserve of reasons, an exactness of information, and a self-forgetfulness not wholly intelligible to them.

"His kindness always took a practical form. If, in travelling, he found a Brahmin cart set in a mudhole, it was his pleasure to attach his own oxen and drag it out. If there was cholera in the village, he was the man not only to provide medicine, but to see that food and care also were provided; and he would do with his own hands for the people offices which their caste prejudices prevented their doing for one another.

"His adherence to his work in Mana-Madura illustrates another of his characteristics. To that station he was appointed when he first entered the mission, and from it he would not be allured by more congenial fields, which were repeatedly opened to him. A dear friend, since his death, has expressed regret that he left behind him so little apparent fruit of his labors; and he himself earnestly desired to the last to see greater results. But his greatest achievement was himself. For some men it is enough to have been. They are themselves a greater gift than anything which they can leave behind them. His works, and chiefly his influence, remain with us. Hindoos can recognize rectitude, and conscientiousness, and loving self-sacrifice, and faithfulness, and devotion; and it is no small privilege to live among them the embodiment of these, and to stand among them in memory, as a pure Grecian statue would stand among the distorted and filthy images of their gods and heroes, an undying educator towards all that is holy and good."

ITEMS FROM THE MISSIONS.

INTELLIGENCE has been received from the mission in Austria which is very interesting and at the same time very encouraging. It is not deemed expedient to set forth the facts in detail, because of the hostile use which in all probability would be made of them, were they made public. But the friends of the Board may have the pleasure of knowing that to some who have hitherto walked in darkness the Lord is revealing himself as "the Light of men." Many a pastor in the United States would rejoice greatly, were he to see such proofs of a divine and saving Presence as one of our missionaries has been permitted to report. In speaking of certain of their assemblies for worship, he uses the following language, "These meetings remind me more of New

England revival meetings than anything which I have seen in this country." Will not the friends of the Board, in view of the peculiar hindrances which are encountered in this field, plead with the Lord of the harvest for "greater things than these."

In addition to what has been said in a previous article, in respect to the benevolent endeavors which Lady Strangford, Messrs. Clarke and Bond are making, with others, for the relief of the impoverished Bulgarians, the friends of the Board will be glad to learn that more than one hundred thousand dollars have been raised in Great Britain, and transmitted to a Central Relief Committee at Constantinople, of which the English Ambassador, Sir Henry Elliot, is President, and the American Minister, Hon. Horace Maynard, is a Vice-President; and of which also several missionaries are acting members. The amount already in hand, large as it is, is quite insufficient to meet the necessities of the thousands who will require aid for months to come. As heretofore announced, the Treasurer of the Board (Langdon S. Ward) will take pleasure in sending any sums to our missionaries which may be forwarded to him for this purpose.

A recent letter from Mr. H. N. Barnum, of the Eastern Turkey mission, shows that the educational efforts of the Harpoot station are making a decided impression upon the Turks of that city. For the first time in the history of the Female Seminary, a Mohammedan has visited that institution. It was the Pasha himself who deviated so widely from the accepted rules of Moslem propriety. "He expressed himself as much pleased with the freedom with which the recitations were made, and said that he had not expected so much from a school for females in that part of the country. Next day a number of Turks, including five members of the new Board of Education, attended the Fall Examination of the Turkish department of the Normal School. They all professed to be greatly pleased, though it was doubtless very distasteful to them to see a school for 'infidels' so much superior to their own." Soon afterward the Pasha sent a letter, which was very complimentary to the missionaries and to their schools. He also stated that, soon after his visit to the Normal School in July last, he wrote to the Department of Education at the capital, and that he had now received a letter from the Minister of Education, in which that official expressed his thanks for what the station was doing, accompanying the message, moreover, by a donation of five books which he wished to have presented to the five best scholars. These facts indicate that great changes are taking place in Eastern Turkey.

Recent writers from Kioto, Japan, report the formation of a church at the house of Mr. Learned, November 26, and another at the house of Mr. Nee-sima, December 3, the former having a membership of eighteen, and the latter having one of twenty-three. It was expected that a third church would be organized at the house of Mr. Doane, on the succeeding Sabbath. More than forty of the students in the training-school are represented as being "earnest Christians." "They have gone out into this great city," Mr. Davis says, "and found places to preach the gospel; so that we have more than forty places

where the truth is proclaimed regularly every week." At two out-stations also services are held. Most of the other students are "deeply interested," and some of them are "anxious inquirers." A blind young man had walked more than three hundred miles alone, "feeling his way with his staff," in order that he might enter the "Bible school," of which he had heard.

The reports from Monterey are more favorable than they have been of late. "The general outlook," Mr. Kilbourn says, "appears much better than it did one year ago." Besides the improvement in the educational work, there seems to be progress in more important particulars. "The best Christians in the church seem to be growing spiritually, and some of the meetings have been larger." There are a number of applicants for admission to the church, but in the circumstances delay has seemed to be advisable. Mr. Kilbourn wrote on the 5th of December that the previous week had been "one of great excitement," — "revolutionists near, a battle expected every day, almost all the stores closed, and the streets deserted by the men through fear of being caught up at any moment and forced into the army." But no fears were expressed of personal danger.

The work of the Board in behalf of the Dakotas, near Fort Sully, has assumed sundry aspects within the last few months. An Episcopal missionary was killed not far from that post; rumors of the proximity of Sitting Bull and his warriors were circulated; and the "river" Indians were said to be preparing for a general war. But the endeavors of the mission do not appear to have suffered serious harm; on the contrary, it may be hoped that there has been a decided gain. "One result of the general upturning," says Mr. T. L. Riggs, "is that an increased number have settled near us, in Peoria Bottom. Our schools are filled with eager learners, and our Sabbath services are crowded beyond all expectation. We have no room large enough to hold the people. We seat as many as possible, every chair in the house being used, and we pack the children in a corner on the floor. Last Sabbath I counted twenty-five children seated within a space four and a half feet by seven!" Whatever disposition may be made of these Indians in the future, Mr. Riggs regards the present as "a grand time for hard work."

MISSIONS OF THE BOARD.

Japan Mission.

REFINING INFLUENCE OF CHRISTIANITY.

DR. BERRY wrote from Kobe without date, probably in October: —

"It is pleasant to witness, as I return to the station at the close of my summer vacation, the evidences of a development of Christian character among the native Christians, in the jealous and unselfish care which many of them, especially the doctors, have exercised over the hospital

and dispensaries during the summer, and the brotherly love exhibited in their solicitude for each other's welfare, manifested by calling my attention to some in the churches in reference to whose health apprehensions had been entertained. In fact it is pleasant, far more so than one who has not witnessed the shallowness and selfishness of social life among a heathen people can imagine, to be surrounded and aided on mission ground by well educated and high-toned native Christian men

and women. This is now our happy experience, and is in itself, to me, far more than ample recompense for the little assistance which I may have rendered by the last three years of pleasant toil. The leading church members (and these constitute the majority) regard the demands of every good work as extending to them, and respond accordingly. Religious services are now held in ten different places in Kobe and Hiogo; and under the efficient superintendence of Mr. Atkinson, it is probable that such services will be held in every ward of the two cities before the expiration of the coming winter."

MEDICAL SCHOOL.

"The Medical School has opened promisingly. Though I have a little apprehension that the assistant-teachers can hardly afford the assistance needed, they are thus far doing admirably, and as they have had three years of quite thorough training, and approach their task with a determination that no neglect on their part shall be the cause of failure, my fears may not be necessary. I shall continue to conduct weekly Scripture studies and prayer with the students, and the hospital evangelist will continue his daily work among the patients."

IMPROVEMENT IN PRISONS.

Some months ago, with the approval of officials, Dr. Berry visited some of the prisons in Japan, and made a report to Government, suggesting certain improvements. On the 4th of November he wrote as follows:—

"You will, I am sure, rejoice with us on learning that the report on the prisons, with suggestions for their improvement, has been accepted and published by the Central Government, and distributed to all the different *Ken* in the empire, for the guidance of prison officers. The taking of such a step on the part of the government I had not thought of; and the favorable attitude of the government towards Christianity, as evinced in the publication and distribution of a Report known by them to have been written by a member of the missionary body, and including so much of testimony as to the value of Christian teaching as a reformatory agent,

is, it seems to me, a cause for unusual rejoicing. To me, of course, it is especially satisfactory, in that it finishes, as it were, as far as I am concerned, in a day, a work to which I had expected to devote much time for years."

PLEASANT INCIDENTS.

Mr. Atkinson wrote from Kobe, October 18:—

"I have a few incidents that may be interesting to our churches, and which will also help you to see the progress of our work. Before organizing the church in Hiogo the Sunday observance question came up. To some of the Christians this was no unimportant matter in connection with their business. Two persons were materially affected by it. One is an old woman, who earns her living by buying rags from house to house, and earns a bare living from day to day. If she dropped work on Sunday she would probably have to go hungry. The Christians settled the question in this way,—they made an agreement among themselves to board her around, at their houses, on the Sabbath!

"The other case was that of a man who is a carrier of goods. He has a wife and two or three children. Sometimes he is occupied for several days in succession, and then he is likely to have days of 'nothing to do.' Sunday was sometimes a working day, and then Monday and Tuesday he might have no work. This had not particularly troubled him until he and his wife came along towards the Christian life. He solved the question, with the advice of his brethren, in this way; he bought the necessary apparatus for baking and selling sweet potatoes on the street, a common and quite profitable little business in Japan, and now he is not troubled if he has no work in his regular business.

"Another interesting item in Hiogo is that the little church continues to pay, month by month, the salary of my assistant there. This is, I believe, the first pastoral work paid for in Japan. I trust that this man will grow up to be the ordained pastor, and that the church will grow in numbers, and in ability to sup-

port him entirely. At present most of his income comes from work that he does in other directions; but he is doing good among the people.

"The Christians in Kobe are not idle. During the heats of summer, which were intense, a class for study of the Gospels in harmony was organized, and carried on by the members themselves. The time for study was from five in the morning until seven. In Tamondori chapel a similar class was carried on by Christians resident in that vicinity, though the time of meeting was one hour later.

"The church has begun the work of raising a fund for building a house of worship. Each member agrees to contribute so much per month. This is collected by a man appointed, and a record is kept of the whole. How soon we shall get the church building up I cannot say, probably in a year and a half or two years."

STRENGTH OF THE GOVERNMENT.

Under date of November 3, Mr. Davis expressed his view of the strength and probable stability of the present government of Japan in the following language:—

"This government has been growing stronger and stronger for eight years, has introduced the post-office, the telegraph, railroads, and lines of steamers, to bind the country together, and has suppressed every attempt at insurrection. It has conquered China in a bloodless war, and opened Corea. It has, just a few months since, issued an order for the capitalization of the incomes of the Samurai class, giving them bonds for a few years' income at once, which is to end the whole matter, thus relieving the country of the great incubus which rested upon it. The fact that the government dared to issue this order, is one proof among others that it is now one of the strongest governments on earth."

The following extract from a letter of Mr. Davis, dated December 4, confirms the opinion expressed November 3:—

"The consolidation of the incomes of the Samurai class led to insurrections in

several places, the first and most formidable having broken out in Kumamoto, only a few days after Captain Janes left the place with his family. The Governor and several of the inferior officers of the Ken, the general in command of the garrison, and nearly one hundred of the soldiers, were killed. Captain Janes' former residence there was between and near both the Governor's house and the barracks; and he feels that he and his family would have been killed had they been there at the time. In the adjoining provinces, insurrections immediately broke out; but the government suppressed them all with but little bloodshed."

North China Mission.

A HOPEFUL VILLAGE—BAPTISMS.

MR. BLODGET wrote from Peking, October 23:—

"I returned last Wednesday from a short journey to Cedar Bridge, where I baptized six persons, and received them to the church. There are now twelve church members at that place. They are beginning to think of a place for united meetings, larger than the small private room in which they now gather. They have the Bible in their own tongue, and the Hymn Book. It is a great delight to them to sing hymns, and they are aided in this exercise by the two young men who have been in the school at Tungcho. No one of these twelve persons has the qualities of a leader. For such a man they wait. All of them have land, and are self-supporting, although suffering the evils of poverty this year, in consequence of the drought and early frost, as well as on account of the overflowing of one of the rivers near them, which for ten years past has covered the land of some of them with water. The work in that village is in a hopeful state."

Foochow Mission—Southeastern China.

TROUBLESOME PROBLEMS.

WRITING from Foochow on the 10th of October, Mr. Walker notices their an-

nual meeting, which closed the previous day, as one of much interest. At its close, the brethren met with the two native pastors, and after examination, licensed two of their helpers as native preachers. Mr. Walker then states :—

“We find it very trying to get along on reduced appropriations. The fact is, we had cut down our estimates as close as we dared ourselves; but they underwent a second trimming by the Prudential Committee, and now we find it hard to make seven go into five and have anything left. I received a letter the other day from a gentleman at Shanghai, in which he says: ‘I am presuming, of course, that you have that indispensable adjunct to a mission station, a book-store; where religious as well as scientific works are sold.’ The fact is, we have nothing of the kind,—that is, nothing such as he has in mind, a genuine book-store, adapted for that purpose. They have them at other posts, and the Methodist Episcopal Mission has one or two good ones here. There is now a splendid opportunity for one at Hapwoká, in connection with Dr. Osgood’s dispensary, and his heart is set on having one; but where is the money?”

Ceylon Mission.

MR. W. W. HOWLAND wrote from Tilipally, October 10, at some length, noticing many things of interest in connection with the work in Ceylon. Several extracts from his letter will be given here.

TEST WORK.

“It is with some feeling of disappointment that I review the work of the last six months. The favorable season of the year for village work has passed with less accomplished than I hoped for. I wished to have our mission tent in almost constant use through the season. Miss Hillis and my daughter commenced the campaign in May. They had the tent pitched first in a village which had been reached less than most by evangelical effort, and where the people have the reputation of being rude. Some solicitude was ex-

pressed by the native assistants about the ladies being there alone in the tent; but they suffered no molestation. The village head man, an old man of much influence in the village, seemed to take them under his special care, and took pains to make their stay comfortable and pleasant. They had a remarkable opportunity for meeting women of all classes in their homes and at the tent. Many heard the gospel who never heard it before. They were invited to houses by Brahmin women and others to whom a missionary or native assistant could have no opportunity to speak; meetings for women were held in different places; and the truth was listened to attentively by many for the first time. They met about eight hundred women while there, probably over five hundred different ones, as some were met repeatedly.

“My son and his wife occupied the tent next, in a village near them, where there has been encouragement for some time. After two days it was necessary for them to go home, and Mrs. H. and I went to the tent in their place. We remained about a week, and found much encouragement,—more, indeed, than I have seen before in one place in so short a time. I preached every evening in different places in the village to attentive audiences, composed of women as well as men, the women sitting a little retired from the rest, in the veranda of a house, or under some such shelter. It was the more encouraging as there was no moonlight in the evenings, and the people are usually not ready to go out to meetings in a dark night. Mrs. H. had opportunity to see many women at the tent, those living near coming in the evening. Several men and women decided to take a stand as Christians, and have attended the Sabbath service there, regularly, since that time.

“My son and his wife next took their turn with the tent, pitching it in Alavetty. Of the encouragement they met there, in a field which has lately been quite discouraging, my son will probably report.”

THE TRAINING-SCHOOL.

“The second term of the training school closed September 17 with a public

examination, and after a three weeks' vacation the pupils came together again last Thursday evening, after our annual missionary convocation. Every boy was in his place the next morning at prayers, for which we felt especially grateful, as cholera and dysentery are prevailing here and there. Two of the pupils have united with the church since I last wrote, and others are serious. We have now thirty-one pupils, nearly all of them young, in fact, most of them mere boys, but I thought, as I was listening to the daily Bible recitation of the upper class this morning, that but few of their age in America have a better knowledge of the Scriptures.

LABORS AMONG WOMEN.

"Miss Hillis is interested in her work at Panditeripo, though she has some discouragements. She has eight or ten girls who live in the house with her; one of these is a candidate for admission to the church, and seems to give evidence of being a Christian.

"It is interesting to notice the waking up of mind in those young women who are learning to read in the villages at Tillipally, in connection with the labors of my daughter; and we hope for the influences of the spirit to accompany the careful reading of the Word of God. Three young women, living in adjacent houses, some time since kept the Bible woman talking till late in the evening, and asked her to take them to the mission house *then*, as their people were absent, and they could never be Christians at their own homes. They asked why they could not leave their homes, as the young Brahmin did. The Bible woman told them it would not do, as it would prevent at once all labors for the many who are now regularly visited, and work for women would be impossible hereafter. They asked that the pastor might come to see them, and he took an early opportunity to do so. He advised them to try to walk as Christians at home, and if they were opposed and forcibly prevented, then there would be a reason for their leaving. They would incur severe opposition if they should take such a stand, and the Spirit only can give them courage and

strength for it. We do not think they are really converted."

LETTER FROM S. W. HOWLAND—THE TENT AT ALAVETTY.

Respecting the work at Alavetty, referred to by the father in the foregoing letter, the son, Mr. S. W. Howland, wrote October 11, from Oodooville:—

"In June, the tent was pitched in South Alavetty, near the chapel, and my wife and I occupied it two weeks. We were surprised to find so much interest awakened in the place which had always seemed as much dead as alive. Many women came to the tent, some of them regularly from day to day. I also held meetings every evening and sometimes in the afternoon, all well attended. I found no one there willing to defend idolatry, though they were ready enough in bringing forward fancied resemblances to Christianity, in a sort of eclectic reformed religion, which is heathenism with the belief in idols left out. Not quite like the play of Hamlet with Hamlet left out, for they keep up the form of the worship of idols. Quite a number seem ready to be Christians. One whole family—father, mother, son and daughter (the latter a pupil in the boarding school but at home at that time)—put themselves on the Lord's side and attend the services. One case of an old man, mentioned in the pastor's letter in July, is interesting. He had a knowledge of the truth, but remained faithful to his regular temple visits, until one day it seemed to him that Candaswamy, the god he was on his way to worship, appeared to him in the way and told him not to go to that temple, but to worship Jesus Christ. He obeyed, sought out the pastor, asked for instruction, especially about Jesus, attended family prayers daily at the pastor's house, and finally asked that he might be baptized soon, as he might not live long. We have hope of several women there. One girl, aged fifteen, in her eagerness to learn to read, spent nearly every day at the tent, spelling out the words, showed equal interest in the women's meeting, and was moved to tears at the recital of the sufferings of Christ for us. The tent was in such a charming locality that we visited

a mile or two in each direction, without moving it. At the end of two weeks we removed it to North Alavetty, a village of 5,000 inhabitants, and worked there only three days, when we were drenched by an unexpected, heavy rain, and left tenting for the present. We found that village much more given to idolatry than the other, yet a peculiar temperance reform seemed to have prepared the way for work.

DEATH—ADDITIONS TO THE CHURCH.

"On the 15th of August, occurred the death of Mr. Jesse Page, the head teacher in the boarding-school. In his last hours, he testified to his happiness in communion with Christ. He has faithfully served the mission for over thirty years,—twenty-seven years as teacher in the school. He was almost a right-hand man to Mr. Spaulding, and will be much missed in the church. His funeral was attended by about three hundred persons.

"The day after the funeral there was held here the first of a series of three union meetings, attended by about four hundred, and profitable to all. In July we had an interesting communion season. Six joined the church,—four being taken from the school (out of ten candidates). The same day a member from Erlarly, suspended some years ago for marrying a heathen wife, was restored. It was pleasant to see that wife standing up with him of her own accord, when their two children received baptism. There are now in the school twenty-eight church members, and twelve candidates for church membership."

LETTER FROM MR. HASTINGS.

Mr. Hastings, of the Batticotta station, and connected with the College there, wrote October 15:—

"At a recent communion at this station, on the last Sabbath in September, five persons were received to the church on profession of faith, all of whom are connected with the College. Three belong to Christian families at this station, and one to a Christian family connected with the Wesleyan Mission. The other is from a heathen family at Tillipally. This one

is the second in scholarship in his class, and the others all rank among the best scholars in their respective classes. Six others have expressed a desire to be received to the church, and meet me once a week for instruction. Of the fifty-five pupils now connected with the College, twenty-six are communicants and twelve others are baptized, all but one of whom are sons of Christian parents, and were baptized in infancy. The one who is not of Christian parentage, was baptized by the Wesleyans before coming to the College.

"The people complain much of hard times, and our pastors feel the effects in not receiving their salaries promptly from the churches. The straitened circumstances of some of the pastors has its influence, I think, in deterring some from studying for the ministry. The mission has decided to form a Theological Class, to be under Mr. Howland's care at Tillipally. The graduates from the College do not any of them now seem disposed to join such a class, yet two have had the ministry in view, and I hope may yet enter upon the work."

Madura Mission—Southern India.

LETTER FROM MRS. CAPRON.

MANY friends will be glad to see the following extracts from a letter to the Secretary of the Board, from Mrs. Capron, dated Mana Madura, October 26, twenty days after her husband's death, and indicating her feelings and purpose:—

"I am here alone, eighteen miles from my nearest neighbors. Yet I feel as if I were in a father's house. The Lord reigns still, and it is exceedingly good to trust him, and to believe in his love for those redeemed by his Son.

"You already know how, in a moment, the faithful servant was summoned away. . . . It was a wonderful proof of our Heavenly Father's care, that Dr. Chester and the Madura carpenter came here that very day, when they were the two persons in all India most needed. But that is his way.

"I must confess that while I did not feel troubled at having the funeral at two o'clock in the night, — for it was a lovely moonlight, — I did feel a sad, sad wave of darkness come over me as I followed the dear remains to the grave, without a child, or even a lady friend. The three brothers, Chester, Rendall, and Washburn, were very kind; but my all was going out of my sight. Do the churches at home know what *all* means?

"I am staying on here until the end of the year. I could not leave the people so suddenly. It is impressive to receive visits from people from all parts of the district, and to feel that one's faith shines triumphantly through the sorrow. Death in Hindooism is fearfully dark. All are *listeners* now, and none more attentive than the educated Brahmins. Their sincere kindness and sympathy I could not have divined.

"I seem to see it to be the will of God that I should stay on in India. My consecration of myself to the missionary work was made even before my husband's; and my heart was never more eager for a share in India's redemption than now. I am better for the shining record of his simple faith, steadfastness of purpose, and determination to endure to the end. I think he would wish me to stay. The medical work in Madura is my first choice, and for the present I can add the oversight of the girls' day schools in the city. I can enter upon this work with a feeling that I shall find my way among the higher castes, as I have done here, at Mana Madura. The Lord can make me fit for any sphere, and to adorn it, if it is where he wishes me to be. I can only go a step at a time, and this seems to be a path in which he goes before."

Eastern Turkey Mission.

A DOMESTIC MISSIONARY SOCIETY AT BITLIS.

MR. KNAPP wrote from Bitlis, on the 12th of October: —

"I feel like saying, with Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation,' — abating the word 'depart,' how-

ever, for I would like to live some forty years longer to see the 'salvation' advance. I refer to what has been my earnest desire for years, shadowed forth in my letter to you of January last; more definitely expressed in that of April; and discussed at our last annual meeting. Our people last night formed a Domestic Missionary Society, to embrace the whole field of Van station, having on its Executive Committee, among others, the missionaries of the station and native pastors."

Mr. Knapp reports plans and discussions which led to the forming of this society, in which he had the assistance of Messrs. Scott and Raynolds, from Van, and then adds: "We are thankful to God that he has thus far favored this plan, and we earnestly desire that our Christian friends will pray for its success."

AN INTERESTING CASE AT VAN.

Dr. Raynolds, of Van, wrote October 24, after his return from Bitlis. He also notices the plans for labor and for securing the hearty coöperation of native pastors and brethren, which were in some measure consummated in the formation of the society mentioned by Mr. Knapp, and then presents again the case of a young man noticed in a former letter (see *Missionary Herald* for November last, page 373), who has now become a member of the church, saying: —

"Last Sabbath we anticipated the time of communion, for the sake of having our friends [from Bitlis, and the native pastor from Redwan] with us. Special interest was added to the occasion by the reception to church membership of the young man Adam, from the region of Nös Düz, whose case I think I have mentioned to you before. He lives two days' journey distant, in a region never visited by a missionary, and not more than once by a colporter. His story is briefly as follows: He had heard something about the Protestants, and desired to come and see them for himself; but people told him they were dangerous people, and he kept away. About a year since he saw a small modern Bible, and persuaded the owner to sell it to him. A little later he came

to the city, and went to Mr. Barnum to purchase a reference Bible, thinking it would be more intelligible. Mr. B. talked with him, and persuaded him to attend chapel the next day. The native preacher gave a sermon from the text, 'Behold the Lamb of God, which taketh away the sin of the world.' It gave him a new view of the way of salvation, and he returned to his village pondering it. Not long after he visited us again, and purchased more books. About that time he obtained a vivid sense of his sinfulness, and for a week or more was very sad on account of it; but he determined to consecrate himself wholly to the Saviour, and found a peace all unknown before. At his next visit, though he did not relate all this experience, he told us enough to give us strong hope that he was renewed. When I invited him to pray with me, he addressed the Throne of Grace in a manner that convinced me that he was no stranger there. After a three months' absence, he now comes again, reporting much persecution, but under it all a wonderful support from above, and a strengthening of the Spirit, enabling him so to resist temptation that he is not conscious of having yielded to his accustomed sins. Except the Bible, 'Saint's Rest,' and 'James' Anxious Inquirer,' and his occasional talks with us here, he has had no instruction except that of the Holy Spirit, but his apprehension of the essential doctrines of Christianity I have seldom seen surpassed by the best educated Christian. He returns home to-morrow, taking our evangelist with him for a short visit in his village and vicinity. He reports that his parents, and several other villagers, are much interested in the truth. We hope and pray that he may indeed be a light in a dark place."

ENCOURAGING PROSPECTS AT SEMEN.

In a letter dated October 24, Mr. Parmelee, of Erzroom, reports a recent visit to the out-station Ordo, where he found the few Protestant brethren "giving liberally," and still looking for a place where they may build a chapel. From there he visited another place, in regard to which he writes:—

"For a long time we have heard of an interesting work at Semen, a Greek village some fifteen hours distant from Ordo, in the interior. Until this year we have been unable to visit the place. Although much was said of robberies, and I had reason to believe the ways were unusually insecure, still I resolved to go, taking the Ordo preacher as companion.

"The second day carried us beyond the wooded region bordering the sea, to the high grassy plateaus where the villagers from the coast go in summer to pasture their flocks. Towards evening we reached Semen, which is a village of about one hundred and fifty houses, situated on one of the steep faces of a mountain gorge, the basement of each house being built of stones and the upper part of logs. The climate is severe, the land is also limited, and the people are unable to obtain a livelihood from it. During the winter months all the able-bodied men go to different cities and seek employment, generally in the most menial offices, to eke out their scanty income.

"These are some of the outward circumstances which surround the villagers of Semen. They are all Greek Christians. As a consequence of their scattering to different places during the winter, several years ago two or three of them came in contact with our work in Ordo, became convinced of the errors of their own church, and declared in favor of the simple gospel as held and preached by Protestants. They were ignorant and unlettered, as all the village Greeks seem to be. But, as best they could, they carried the good news back to their village on the mountain. Others became interested, the heaven worked, until now some twenty houses are avowedly Protestant, and the whole village seems friendly to the truth. The priests of the village greeted me cordially, the senior one giving me a call. They, too, seemed as ignorant and simple-minded as any of their flock, and if it were not for the bishop, who makes occasional visits from Karahissar, the whole village could easily be brought over, and the fine stone church could be dedicated to the simple preaching of the Word.

My visit threw the whole community into a ferment, each one inquiring eagerly whether or not he should join the new movement.

"For the Greek work it is nearly impossible to find suitable helpers. . . . The Armenian teacher from Ordo, who has studied at the Marsovan Seminary, has been laboring at Semen during the summer. His language with the Greeks is necessarily Turkish, which the women and children understand very imperfectly. He has, however, done a good work, gathering a congregation which is but very poorly accommodated in the private house where they meet. About one hundred and fifty souls crowded in at the service which I held, many being unable to enter.

NEED OF HELP.

"The principal problem with them, therefore, is how to secure a suitable place of worship and a preacher's house. They naturally were looking to us for help, and their need was sufficiently obvious; but in view of the empty treasury of the Board I was in a great strait. *Must I refuse them all aid, and thus cool and dishearten them? Or should I, at the risk of not being sustained by the churches, offer them the friendly hand of assistance?* The decision of the problem cost me a severe struggle, but I did decide to promise them help. It seemed too much like mockery, after going so far at so great risk and trouble, to learn what were the wants of the people, and at the last say we could do nothing to supply those wants. If the churches cannot sustain us in promises like this, then we have only to sit quietly at home, doing little or nothing of the work we are sent to accomplish. The money involved in this promise will probably be about \$125. Shall we have it, or not?"

European Turkey Mission.

THE RECORD ABOVE—CASES OF INTEREST.

MR. JENNEY, of the Monastir station, wrote in November:—

"As soon as we opened meetings here, some three years ago, Mr. G——, a silver-

smith, became an almost constant attendant, and seemed very much interested. When Mr. Aristides, a helper of the Scotch Missionary Society to the Jews, held services in Greek, he attended his services also, and when we commenced our Sabbath-school, he attended three services almost every Sabbath. Two years ago some one spoke very strongly against the Protestants here, when his wife said, 'I am glad, for my part, that they have come. Before they came, G—— used to spend his Sabbaths in the liquor saloons, and only came home for a few moments to abuse me, and then return and drink more. Now he does not drink, and when not in meeting he reads the Testament to me, and I have him all day to myself.'

'For a year and a half he seemed to be curious to know our faith, but the truth did not seem to reach his heart, so that we feared he would not come out for Christ. But for the last year and a half he has been fearless in presenting the Word to his neighbors, and has been known by all as a Protestant. I have held as many conversations in his shop as I deemed best, and he always translated into Greek or Wallachian, according to the audience.

"For more than a year G—— has been ill with the consumption. Little by little the disease has brought him down, and for three months he was confined to his room. The last three weeks of his sickness I visited him daily, and he always wished, as he said, 'more instruction in the Christian life.' The tears would come as I spoke of the love of Jesus to fallen man; and he always wept as he referred to his past life of sin. When the priest came to pray over him, he told him to leave, adding, 'I cannot understand you, and you do not understand yourself.' On the 24th of October he went home. In no earthly statistics will his name be found, but we expect to hear it read from the Lamb's Book of Life.

THE EX-PRIEST HELPER.

"The ex-priest, Mr. Daskalov, who is supplying at our out-station, seems to have good success. The audiences are

generally attentive, and average fifteen. Two months ago, immediately after the bishop had pronounced anathemas upon Mr. D. and all who should attend his meetings, over twenty-five listened to a sermon from our helper, from the words, 'Seek ye first the kingdom of God,' etc. He reports that there is comparatively little opposition, and that many are anxious to talk upon the subject of religion. I am very sorry that I cannot go to work with him, but Brother Baird, and all, advise me not to go now. I have good authority for stating that plots have been laid for a general massacre of Christians here, but they have been thwarted by officials. Every one is in fear, and declares that it is not wise to travel if one can stay at home."

Mission to Spain.

VISIT TO REINOSA — A CASE OF INTEREST.

MR. W. H. GULICK, of Santander, sends the following account of a visit to Reinosa — written in September last by Mrs. Gulick, for friends at home — supposing it may be of interest to the secretary. It will interest readers of the *Herald* also.

"Reinosa is a small town of 3,000 inhabitants, about three hours distant from Santander, and situated at the highest point reached by the railway as it crosses the mountain range that separates the province of Santander from the interior plains of Old Castile. It is about 3,000 feet above the level of the sea, and the air is dry, cool and bracing, making a very agreeable contrast with the warm and moist air of our sea-side home.

"An annual fair for the sale and exchange of cattle, horses, sheep, hogs, and general merchandise, is held there the last week of September, and is attended by hundreds of people from all the surrounding country. We wished to see what could be done there in the way of tract distribution and the sale of Bibles.

"There was no room for us in any of the hotels, and if there had been the charges would have been too high; so we

took a couple of rooms in a small house on a back street. They were as dark as a prison cell, and immediately under them was a pig-sty, which supplied us bountifully with fleas. We took our meals at a fourth rate hotel, — that is, we dined with drovers, and horse dealers, and country roughs, and some vulgar Frenchmen, who cracked their jokes, and ate with their knives or fingers, just as came handiest.

"Our colporter from Torrelavega came up and secured a good place for his table in the public plaza. He was there three days, but though scores of people called at his stand, examined the books, and accepted tracts, and talked with him and with us about them, not many bought anything. The place was full of priests. I never before saw so many in one place, and as they kept close watch of what went on around the table, it is no wonder the people were slow to buy. But our good Francisco was not interfered with in any other way.

"On Sunday Mr. Gulick held a meeting in the house of an Englishman and his wife, who have lived in Reinosa for three years. They are Christian people, and have done a good deal in the way of distributing tracts, and instructing those whom they have been able to reach. A Spanish woman and her two daughters were present at the meeting, who seemed very much interested, and deeply affected at times. The husband and father has been an invalid for five years, being confined to his bed the last eight months, — a great sufferer from disease of the heart. Three years ago, when Mr. and Mrs. Bennett came to Reinosa, he was an unbeliever, or infidel; that is, he had become disgusted with the Romish Church, and was a disbeliever in all religion. He accepted a New Testament and some religious papers, and read them, at first for friendship's sake; but little by little he seemed to find the truth and to embrace it, until one day he said to his friends, 'I think of nothing now but of the way to Heaven.'

"During these last months his sight and hearing have failed, so that he cannot read, or hear others read, but his mind seems to be at rest in regard to the future.

A few weeks ago the physician, thinking him about to die, sent the priest, contrary to the wish of the family, to force him to 'confess'; but when the priest entered the room, the poor man turned his face to the wall and neither moved nor

spoke while he remained. It will be a glorious surprise to this poor sufferer, who now sees as through a glass, darkly, when he shall behold the King in his beauty, and the wonderful story of redeeming love shall be fully revealed to him."

MISCELLANY.

GLEANINGS.

MR. GRAYBILL, of the Southern Presbyterian Board, reports the recent dedication of a church edifice, erected by the people themselves at Santa Rosalia, a village near Matamoras, Mexico, at an expense of about \$300. The fact is encouraging, as illustrative of a true interest in the gospel, and of the ability even of the poor to provide necessary church accommodations for themselves.

— Patience is needed in opening missionary work in a heathen land. After seventeen years of labor at Ningpo, China, by a large force of missionaries of the Presbyterian Board, — sometimes there having been as many as seven male missionaries, — the Christians numbered only from thirty to forty. During the last thirteen years, however, this number has increased to six hundred.

— The Lebanon schools, sustained by the Free Church of Scotland, now number twenty-two, with more than one thousand pupils. Dr. Duff appeals for one thousand pounds as a New Year's Offering, to establish a High School and a Dispensary. A great work is in progress for education in Syria, through the Scotch and English schools, taken in connection with those of the Syria mission.

— According to the yearly issue of Balem and Wagner's statistics, just published, the population of the globe, as nearly as may be estimated, is 1,423,917,000. Of the leading divisions, Europe has 309,178,300; Asia, 824,548,590; Africa, 199,921,-

600; Australia and Polynesia, 4,748,600; America, 85,519,800. British India, including tributary states, has about 239,000,000; China, 405,000,000, with 28,500,000 in outlying territory; Japan, 33,299,014; Mexico, 9,276,079; South America, 21,309,700.

NECROLOGY.

MRS. ROXANA (PECK) NOTT died at Hartford, Conn., December 11, 1876. With her husband, Rev. Samuel Nott, she sailed from Philadelphia February 18, 1812, arrived at Calcutta August 8, and at Bombay February 11, 1813. Mr. and Mrs. Nott returned to the United States August 14, 1816.

Mrs. Rachel (Furbush) Bardwell died at Oxford, Mass., December 22, 1876. She embarked from Newburyport with her husband October 23, 1815, arrived at Ceylon March 22, 1816, and at Bombay November 1, 1816. Mr. and Mrs. Bardwell returned to the United States January 22, 1821.

Alonzo Chapin, M. D., died at Winchester, Mass., December 25, 1876. Having received his degree of M. D. from the University of Pennsylvania in 1831, he left New Bedford as one of the fourth reinforcement sent to the Sandwich Islands, November 26, 1831, and arrived at Honolulu May 17, 1832. Having resided at Lahaina till the protracted illness of his wife compelled him to return to the United States, he left Honolulu November 20, 1835.

OFFERINGS FOR THE DEBT.

MAINE.		VERMONT.	
Hamden, Mrs. D. C. Burleigh,	10 00	Pittsford, a friend,	1 00
NEW HAMPSHIRE.		MASSACHUSETTS.	
Dublin, Lucy B. Richardson,	10 25	Boston, H. S. Weir,	2 00
Kington, Mrs. M. R. F. Patten,	5 00—15 25	Cambridge, M. W. W.	500 00

Chelsea, J. M. Noble, 10; A. M. Dutch,
6;
Holliston, a friend, 1 00
Ipswich, a member of South church,
5 00
Plainfield, a friend, 2 40
Prescott, a few friends, 4 00
Randolph, a friend, 10 00
South Weymouth, J. S. Cobb,
10 00—549 40

CONNECTICUT.

New Milford, a friend, 20 00

NEW YORK.

Busti, Eli Curtis, 2 00
New York, Mrs. E. F. Giles, 5 00
Saratoga Springs, Cong. ch. and so, 48 25
South Salem, Elizabeth Beers, 5 00—60 25

OHIO.

Harmar, Cong. ch. and so, 2 00

ILLINOIS.

Polo, Robert Smith, 10 00

IOWA.

Parkersburg, Cong. ch. and so, 8 00

WISCONSIN.

Milwaukee, H. G. Strong, 10 00
Sun Prairie, Cong. ch. m. e. 3 70—13 70

Received for the "Debt" in December,

Previously acknowledged (see January

"Herald"), 6,934 24

87,328 84

CENTENNIAL OFFERINGS.

St. Johnsbury, Vt. Centennial Offering, 1 00
Cambridge, Mass. "Tot," 75
Holliston, "A friend," 1 00
Windsor, "Mrs. M. R. Cathcart," 2 15
New Haven, Conn. M. B. S., 5 00

Received for the above in December, 9 90

Previously acknowledged (see January

"Herald"), 7,222 65

87,332 55

DONATIONS RECEIVED IN DECEMBER.

MAINE.

Cumberland county.
Auburn, Cong. ch. and so, 171 75
Gorham, Cong. ch. and so, 12 00
Portland, High St. ch. and so. (of
wh. 20 from Mrs. D. P.), 154 14
Saccarappa, Cong. ch. and so, 44 14
Yarmouth, Central Cong. ch. and so, 10 00—292 68
Penobscot county Aux. Soc. M. F. Du-
ren, Tr.
Bangor, Hammond St. ch. and so, 100 00
Brewer Village, Cong. ch. and so. m. e. 17 40—117 40
Piscataquis county.
Brownville, Cong. ch. and so. 10 10;
a friend, with other dona., to con-
stitute Rev. G. L. NICHOLS, H. M.,
40;
Waldo county.
Belfast, 1st Cong. ch. and so, 16 50
Washington county.
East Machias, Cong. ch. and so, 41 00
York county.
Lebanon, Cong. ch. and so, 30 00
York, 1st Cong. ch. and so. 12 20; 2d
Cong. ch. and so. 12 00;
24 80—54 80
671 83

NEW HAMPSHIRE.

Grafton county.
Hanover, Cong. ch. and so, 22 10
Orford, John Pratt, 15 00
Plymouth, Cong. ch. and so, 8 25—45 36
Hillsboro co. Conf. of Ch's. George
Swain, Tr.
Hancock, Cong. ch. and so, 25 00
Hudson, a friend, 1 00
Manchester, Daniel Mack, to const.
F. K. CHANDLER, H. M., 100 00
Nashua, 1st Cong. ch. and so, 20 47
New Boston, John N. Dodge, 2 00—148 47
Merrimack county Aux. Society.
Concord, a friend, 40 00
Dunbarton, Cong. ch. and so, 35 00
East Concord, D. McClerning, 1 00
Fisherville, Agnes Buchanan, 1 00
Warner, Mrs. A. G. H. Eaton, 1 00—78 00
Rockingham county.
Deerfield, Cong. ch. and so, 42 80
Newcastle, a lady, 1 00
Raymond, Cong. ch. and so, 11 00
South Hampton, Amos Merrill, 3 00—57 60
Sullivan county Aux. Soc. S. W.
Goddard, Tr.
Claremont, Cong. ch. and so, 7 41

Meriden, Cong. ch. and so. 21 50;
Mrs. Dr. Barrows, 6; Mrs. M. E.
Catlin, 10;
36 50—43 91
378 94

VERMONT.

Addison county.
Middlebury, Cong. ch. and so, 51 13
Bennington county.
Peru, Mrs. N. W. Haynes, birth-day
gift, 1 00
Franklin co. Aux. Soc. C. D. Swift, Tr.
Swanton, Hervey Stone, 5 00
Orleans county.
Holland, Cong. ch. and so, 7 10
Newport, Cong. ch. and so. m. e. 15 00
North Craftsbury, Mrs. D. W. Leo-
mis, 700 00—722 10
Rutland county.
Castleton, Cong. ch. and so, 7 50
Washington county, Aux. Soc. G. W.
Scott, Tr.
Waitsfield, Cong. ch. and so, 32 00
—, H., 7 25
825 98

Legacies. — Georgia, Susan G. Bliss, by
H. M. Stevens, Trustee, add'l, 64 85
Hardwick, Sarah W. French, by S. R.
Norris, Adm'r, 1,903 28—1,967 63
2,793 61

MASSACHUSETTS.

Barnstable county.
Cotuitport, Cong. ch. and so, 7 25
Harwich, Mary G. Underwood, 4 00
Wagquoit, Cong. ch. and so, 15 00—26 25
Berkshire county.
Dalton, Cong. ch. and so, 79 55
Pittsfield, South Cong. ch. and so, 56 50
Sheffield, Cong. ch. and so, 6 08
Stockbridge, Cong. ch. and so. m. e. 47 97
Windsor, Cong. ch. and so, 6 00—196 70
Bristol county.
Berkley, Ladies' Cent. Society, 22 48
Norton, Cong. ch. and so, 8 00
Raynham, 1st Cong. ch. and so, 30 00—60 48
Brookfield Ass'n. William Hyde, Tr.
Globe Village, Evan. Free ch. 16 00
Sturbridge, Cong. ch. and so., for
Papal Lands, 1 00
Warren, Cong. ch. and so, 77 29—94 29

Dukes' and Nantucket counties.		Brookline, Hary'd Cong. ch. and so.	40 00
Vineyard Haven, a friend,	20 00	East Medway, 1st Cong. ch. and so.	
Essex county.		m. e.	2 64
Andover, Faculty and Students of		Medfield, Mrs. A. B. Correns,	5 00
Theol. Seminary, for Mahatza		Quincy, B. C. Hardwick,	500 00
Theol. Seminary, 19; Rev. Joseph		Randolph, Cong. ch. and so.	91 32
Emerson, 10,	29 00	South Weymouth, 2d Cong. ch. and	
Lawrence, Central Cong. ch. and so.	97 32	so. 50; Union Cong. ch. and so.	
Methuen, Cong. ch. and so.	29 50—155 91	15 50;	65 50—722 46
Essex county, North.		Old Colony Auxiliary.	
Haverhill, Gen. Cong. ch. and so.	27 50	Lakeville, a friend,	8 90
Merrimac, Cong. ch. and so. to con-		Wareham, 1st Cong. ch. and so.	105 00—108 90
stitute Rev. W. H. HUBBARD, H.		Plymouth county.	
M.,	100 00	Ablington, 1st Cong. ch. and so.	15 67
Newburyport, Whitefield Cong. ch.		Haver, 2d Cong. ch. and so.	15 00
and so., 90.94; North Cong. ch.		Plympton, Hannah S. Parker,	2 00—32 67
and so., 44.43;	135 57	Suffolk county.	
Rowley, Cong. ch. and so.	1 55—294 42	Boston.—Summary for 1876:—	
Essex county South Conf. of ch's.		Old South ch. and so.	7,237 74
C. M. Richardson, Tr.		Do. to Woman's Board, 395 00—7,632 74	
Beverly, Dane St. ch. and so., m. e.	42 02	Central ch. and so.	3,864 88
Marblehead, 3d Cong. ch. and so.	42 00	Do. to Woman's Board, 686 25—4,400 63	
Rockport, a friend,	2 00	Shawmut ch. and so.	3,697 76
Salem, Tabernacle ch. and so. (of		Do. to Woman's Board, 571 00—4,168 76	
which 5.00 for the Indians),	39 56	Park st. ch. and so.	3,102 15
Topsfield, Cong. ch. and so.	17 40—143 58	Do. to Woman's Board, 206 55—3,300 00	
Franklin co. Aux. Soc. William F.		Mt. Vernon ch. and so. 2,322 20	
Root, Tr.		Do. to Woman's Board, 547 59—2,870 09	
Conway, Cong. ch., Gent'm, 83. 50;		Union ch. and so.	2,121 43
m. e. 43.89;	127 39	Do. to Woman's Board, 348 75—2,470 18	
East Charlemont, Cong. ch. and so.	9 40	2d Dorchester ch. and	
Whately, Cong. ch. and so.	9 00—145 89	so.	1,593 85
Hampden county, Aux. Soc. Charles		Do. to Woman's Board, 641 85—2,235 20	
Marsh, Tr.		Phillips ch. and so.	1,323 05
Holyoke, 2d Cong. ch. and so.	22 77	Do. to Woman's Board, 503 00—2,026 05	
Mitteneague, Cong. ch. and so.	17 02	Eliot ch. and so.	721 53
Monson, Cong. ch. and so.	69 26	Do. to Woman's Board, 296 27—927 80	
Palmer, 2d Cong. ch. and so.	4 35	Berkeley St. ch. and so.	496 95
Westfield, 1st Cong. ch. and so.	101 42	Do. to Woman's Board, 235 65—732 60	
West Springfield, 1st Cong. ch. and		Winthrop ch. and so.	465 76
so.	12 00—226 82	(Charlestown),	
Hampshire county Aux. Soc.		Do. to Woman's Board, 121 41—587 17	
Amherst, 1st Cong. ch. and so.	10 12	South Evan. ch. and so.	465 00
Easthampton, Payson ch. and so.		(West Roxbury),	
m. e.	84 24	Do. to Woman's Board, 63 10—529 10	
Enfield, Cong. ch. and so.	149 12	Walnut Avenue ch. and	
Florence, Cong. ch. and so., for Pa-		so.	429 82
pai Lands.	200 00	Do. to Woman's Board, 73 00—512 82	
Hadley, Russell ch. m. e.	20 82	Central ch. and so.	
Northampton, 1st Cong. ch. and so.		(Jamaica Plain),	161 00
m. e., 11. 34; Edwards ch. and so.		Do. to Woman's Board, 846 30—507 30	
5.91; a friend, 5;	22 25	Highland ch. and so.	350 74
South Hadley, Cong. ch. and so. 60;	69 00	Do. to Woman's Board, 116 83—467 63	
W. H. Gaylord, 9;	69 00	Vine st. ch. and so.	442 50
Worthington, Cong. ch. and so.	3 50—559 05	Maverick ch. and so.	113 07
Middlesex county.		Do. to Woman's Board, 293 60—406 67	
Bedford, Trin. Cong. ch. and so.		Village ch. and so.	
m. e.	24 77	(Dorchester),	78 66
Cambridge, a friend,	50 00	Do. to Woman's Board, 156 60—235 26	
Cambridgeport, Prospect St. ch. and		1st ch. and so. (Charles-	
so. m. e.	37 98	town),	187 70
Holliston, Cong. ch. and so., for Pa-		Evan. Cong. ch. and so.	
pai Lands, 20.80; a friend, 3;	23 80	(Brighton),	141 75
Lowell, 1st Cong. ch. and so., add'l,	85 74	E St. ch. and so.	100 00
Malden, Cong. ch. and so., bal. m. e.	20 20	Do. to Woman's Board, 4 23—104 23	
Maplewood, 1st Cong. ch. and so.	6 32	Cottage st. ch. and so.	80 10
Meirose, Cong. ch. and so.	12 16	Salem and Mariner's ch.	
Newton, Eliot Cong. ch. and so.		and so.	70 00
m. e.	50 82	Do. to Woman's Board, 4 25—74 25	
Somerville, Broadway ch. and so.		Trinity ch. (Neponset),	10 14
to const. B. F. LOREZOV, H. M.,		Olivet ch. and so.	10 00
100; Prospect Hill ch. and so. m.		Holland ch. and so.	8 00
e. 12.11; Franklin St. ch. and so.		Old Colony Mission Sab-	
m. e. 6.77;	118 88	bath-school, to Woman's	
Sudbury, Cong. ch. and so.	8 00	Board,	30 00
Waltham, Trin. Cong. ch. and so.		Miscellaneous, Woman's	
(of which 24.40 for Papal Lands),	40 42	Board,	682 07
West Medford, Cong. ch. and so.	5 00	Miss Ann Newman, 100;	
West Somerville, Cong. ch. and so.	1 52	Silas A. Quincy, 10;	
Wilmington, Cong. ch. and so.		a friend, 1.30; Other	
13.62; James Skilton (of which 10		donations and lega-	
for Papal Lands) 30;	48 62	cies, particulars of	
Woburn, Cong. ch. and so.	300 00—833 73	which have been ac-	
Middlesex Union.		knowledgeed, 6,241.76	6,362 96
Fitchburg, Calv. Cong. ch. and so.			42,142 69
(of which 7.25 for Papal Lands),	339 93	Acknowledged elsewhere,	41,757 35
Leominster, Ortho. Cong. ch. and so.	31 75		285 34
Townsend, a friend,	1 00—373 68	Chelsea, 1st Cong. ch. and so.	125 97—511 24
Norfolk county.			
Braintree, 1st Cong. ch. and so. m. e.	15 00		

Worcester county North.	
Winchendon, North Cong. ch. and so.	22 35
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Princeton, J. B. Fry,	2 90
Worcester, Central ch., Gents' Association, 276.50; Ladies' ditto, 266.70; Salem St. ch. 73.24; Old South ch. 65.67; Plymouth ch. m. c. 24.93; Union ch., add'l, 5; N. T. Meriam, 2;	
	719 94—722 84
Worcester co. South Conf. of Ch's. William R. Hill, Tr.	
Millbury, Baptist ch., through Rev. Mr. Gow,	5 00
Upton, 1st Cong. ch. and so.	17 23—22 28
	5,243 49
Legacies. — Holliston, Charlotte C. Adams, by George M. Adams,	
Lancaster, Sophia Stearns, interest by W. W. Wyman, Adm'r,	400 00
	7 00—407 00
	5,650 49

RHODE ISLAND.

Pawtucket, Rev. C. Blodgett, to const. JOHN D. EARLE, Jr., H. M.	100 00
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CONNECTICUT.

Fairfield county.	
Bridgeport, 1st Cong. ch., D. F. Atwater,	20 00
Green's Farms, Cong. ch. and so.	104 00
Norwalk, Cong. ch. and so. 100.97; Rev. S. B. S. Russell, 100; Rev. J. A. Hamilton and wife, 100;	800 97
Ridgefield, Mrs. S. S. Smith,	90
South Norwalk, Cong. ch. and so., to const. Rev. S. T. Dutton, H. M.	63 00
Westport, Saugatuck ch. and so.	14 00
Wilton, Cong. ch. and so.	38 00—540 96
Hartford county. E. W. Parsons, Tr.	
Berlin, 2d Cong. ch. and so.	43 68
Canton Center, A. L. Spencer,	50 00
Collinsville, a lady,	6 00
Farmington, Cong. ch. and so. 244.62; H. D. Hawley, for Papal Lands, 25;	269 62
Granby, South Cong. ch. and so.	16 57
Hartford, Asylum Hill ch. 1,410.10; Pearl St. ch. 400; Center ch. m. c. 5; do. for Papal Lands, 81.19; Fourth ch. 25.07; Wethersfield Ave. ch. to constitute Rev. E. C. STARR, H. M., 50; Talcott St. ch. 1.80;	1,985 16
Kensington, Cong. ch. and so.	50 00
Newington, Cong. ch. and so. (of which m. c. 49.46),	106 21
Plantville, Cong. ch. and so. (of which from T. O. Higgins to const. R. W. BEARS, H. M. 100),	238 66
Southington, Cong. ch. and so., to const. W. M. McLAUGHLIN, H. M.	142 00
South Glastenbury, Cong. ch. and so.	11 29
West Hartford, Cong. ch. and so.	312 55
Windsor, Cong. ch. and so.	34 85
Windsor Locks, Cong. ch. and so.	92 62—3,450 21
Litchfield county, G. C. Woodruff, Tr.	
Bethlehem, Cong. ch. and so.	46 10
Canaan, Fanny S. Cowles,	4 00
Goshen, Cong. ch. and so.	108 00
Milton, Cong. ch. and so.	12 00
Litchfield, Cong. ch. and so.	5 00
New Milford, two friends,	15 00
Salisbury, Cong. ch. and so.	104 70
Thomaston, Cong. ch. and so.	30 85
West Winsted, 2d Cong. ch. and so.	49 30
Winsted, 1st Cong. ch. and so.	36 00—401 01
Middlesex co. E. C. Hungerford, Tr.	
Centre Brook, 2d Cong. ch. and so.	28 10
Deep River, Cong. ch. and so.	56 48
Middle Haddam, 2d Cong. ch. and so.	17 09
Middletown, 1st Cong. ch. and so.	31 75
West Brook, Cong. ch. and so.	41 15
Winthrop, Clarissa Rice,	2 00—175 48

New Haven county, F. T. Jarman, Agent.	
Cheshire, Cong. ch. and so.	58 99
East Haven, Cong. ch. and so.	26 25
Madison, Cong. ch. and so.	19 35
Milford, Plymouth Cong. ch. and so.	56 00
Naugatuck, Cong. ch. and so.	42 12
New Haven, 1st ch. m. c. 15.79; Taylor ch. 6; North ch. m. c. 5.50;	37 29
North Branford, Cong. ch. and so.	46 00
Prospect, Cong. ch. and so.	2 00
Southbury, Cong. ch. and so.	35 00
West Haven, Cong. ch. and so. 42; do. m. c. 5;	50 00
Whitneyville, Cong. ch. and so.	90 00—452 00
New London county. C. Butler and L. A. Hyde, Trs.	
Colchester, 1st Cong. ch. and so.	220 08
Norwich, Park ch. and so.	197 55
New London, 1st Cong. ch. and so.	94 97
Old Lyme, Cong. ch. and so. 61.98; E. E. Griswold, for "Bulgarian Mission," 10;	71 98—603 58
Tolland county, E. C. Chapman, Tr.	
Mansfield Centre, 1st Cong. ch. and so.	98 00
Windham county.	
Central Village, Cong. ch. and so. m. c.	20 00
Hampton, H. G. Tainter,	.90
Thompson, Cong. ch. and so.	211 00—231 90
	5,962 14
Legacies. — Milford, Mrs. William M. Miles, by O. W. Miles, Ex'r,	
	100 00
	6,062 14

NEW YORK.

Aurora, Mr. and Mrs. Richard Hale,	13 00
Brentwood, E. F. Richardson,	1 68
Brooklyn, Plymouth ch. and so. 438.44; Clinton Avenue ch., S. W. Bemick, 50; do., J. Davenport, in part, 50; do. G. W. Carson, 20; New England ch. and so. 30.43; G. G. 5;	593 87
Buffalo, G. W. Cotton,	9 00
Champlain, Miss A. L. Savage,	5 00
Crown Point, George Page,	25 00
East Broomfield, 1st Cong. ch. and so.	73 52
Fairview, Welsh Cong. ch. and so., for Mexico,	4 76
Fishkill-on-Hudson, C. M. & G. D. Kiltredge,	20 00
Keene Valley, Cong. ch. and so.	1 75
Keesville, M. Finch, 4; J. W. Davis, 5;	9 00
Livonia, 1st Presb. ch. and so.	22 00
Moravia, 1st Cong. ch. and so.	15 40
New York, Broadway Tab. ch., to constitute C. S. SMITH, H. F. HILLS, C. N. BLISS, JAMES TALCOTT, and J. H. WASHBURN, H. M., 1,573.15; H. T. Morgan, 100; Hannah Ireland, 100;	
	2,072 15
North Bergen, Rev. S. Carver,	10 00
Norwich, Cong. ch. and so.	40 00
Perrysburg, Rev. Wm. Hall, for 1871,	25 00
Phoenix, Rev. H. P. Bake and family,	5 00
Poughkeepsie, Mrs. R. C. Andrus, and Miss Harriet Andrus, for the Mardin Retreat,	7 00
Rochester, a friend,	25 00
Seneca Falls, Mrs. B. F. Bradford,	10 00
Siloam, Welsh Cong. ch. and so., for Mexico,	7 29
Spencerport, Mrs. Mary A. Dyer,	5 00
Strykersville, Cong. ch. and so.	6 00
Warraw, Cong. ch. and so.	17 92
Watertown, Mrs. E. M. Mack, for Mexico,	20 00
West Java, Cong. ch. and so.	17 00
Wilmington, Cong. ch. and so. — a missionary, "to prevent the debt this year,"	100 00—3,162 44
Legacies. — Brockport, Abel Gifford, by H. P. Norton, Ex'r, add'l,	
	125 00
	3,287 44

NEW JERSEY.		CALIFORNIA.	
Montclair, Cong. ch. and so.	207 44	Oakland, 1st Cong. ch. and so. 93 32;	
Newark, S. T. Richards,	5 00	Plymouth Avenue ch. and so. 21 40; 114 72	
Plainfield, H. A. Newhall,	4 00—215 44	San Francisco, a friend,	21 55—135 27
PENNSYLVANIA.		COLORADO.	
Sugar Grove, Mrs. S. B. Bieker,	2 90	Denver, Rev. F. B. Perkins,	12 50
MARYLAND.		DAKOTA TERRITORY.	
Frederick City, E. H. Rockwell,	100 00	Fort Berthold, Rev. C. L. Hall,	10 00
DISTRICT OF COLUMBIA.		CANADA.	
Washington, a mother,	2 00	Province of Ontario,—	
OHIO.		Brockville, Mrs. Charles Jones, add'l,	1 97
Chagrin Falls, Cong. ch. and so.	19 42	Province of Quebec,—	
Cincinnati, C. B. Ruggles,	4 00	Montreal, M. K. Greene,	856 00
Cleveland, Heights Cong. ch. and so.	100 00	Sherbrooke, Cong. ch. and so. m. c.	73 60; Joshua Foss, 5;
Mansfield, Miss S. M. Sturges,	8 80		73 60—934 60
Marysville, Cong. ch. and so.	16 10		
Oberlin, 2d Cong. ch. and so.	24 59		
Ravenna, Cong. ch. and so. 29 50; Rev.	39 59		
A. M. Hills and wife, 10;	5 00		
Walnut Hills, Mrs. C. Bates,	5 00		
Youngstown, Rev. D. H. Evans,	50 03—232 50		
INDIANA.		FOREIGN LANDS AND MISSIONARY STATIONS.	
Legacies.—Monroeville, Eliza Baldwin,	515 67	China, Kaigan, Rev. W. P. Sprague,	10 00
add'l,			
ILLINOIS.		MISSION WORK FOR WOMEN.	
Bloomington, a few friends,	17 00	From Woman's Board of Missions.	
Bunker Hill, Rev. R. C. Stone,	25 00	Mrs. Benjamin E. Bates, Boston, Treasurer.	
Chicago, 1st Cong. ch. and so. (of wh.			
100 from a friend, to const. D. S.			
Murphy, and 100 from a friend, to			
const. Mrs. S. B. LATIMER, H. M.),			
693 54; Leavitt St. ch. 5 05; Plym-			
outh ch. and so. 30; Jotham Sewall,			
S;	751 90		
Evansville, Cong. ch. and so.	48 00		
Jerseyville, George W. Burke,	10 00		
Malden, Mrs. B. Porter,	1 00		
Moline, Cong. ch. and so.	60 00		
Quincy, 1st Union Cong. ch. and so.	23 05		
Rockford, Mrs. Betsey Thomas,	5 00		
Rosemont, Cong. ch. and so.	2 54—944 14		
MICHIGAN.		MAINE.—Biddeford, Pavilion s. s. 1 11; Chn-	
Almont, Cong. ch. and so.	10 00	ten, Cong. s. s. 50c.; Saccapappa, Cong. s.	
Dexter, D. Warner,	5 00	s. s. for a mis. school in India, 20; Standish,	
Frankfort, Cong. ch. and so.	8 00	Cong. s. s. 5; Topsham, Cong. s. s. 5 57;	
Jackson, 1st Cong. ch. and so.	102 00	York, 2d Cong. s. s. 2 40;	34 68
Kalamazoo, M. Heydenburg,	10 00	NEW HAMPSHIRE.—Gilesum, Cong. s. s. 14;	
Olivet, 1st Cong. ch. and so.	27 80	Hampstead, s. s. class in Cong. ch., 2;	
Somerset, 1st Cong. ch. and so.	23 53	Piermont, Cong. s. s. 11; Charley Gid-	
Vermontville, M. A. Hance, to const.		dings, 50c.; Stratham, Cong. s. s. 30;	57 50
Rev. T. L. Brown, H. M.	50 03—231 23	VERMONT.—Bennington, Guide Board s. s.	
MINNESOTA.		25; St. Johnsbury, South Cong. s. s. for	
Dodge Centre, Cong. ch. and so.	1 00	school in Harpoor, 80; Wolcott, Cong. s. s.	
Minneapolis, Plymouth ch. and so.	21 95	2 75;	107 75
Wabasha, Cong. ch. and so.	6 12—23 07	MASSACHUSETTS.—Boston, Old Colony s. s.	
IOWA.		for Johannes Mardirobian, Harpoor, 30;	
Burlington, Cong. ch. and so.	29 92	Natick, 1st Cong. s. s. for a teacher in In-	
Denmark, Kellogg Day,	5 00	dia, 50; Newburyport, Tyler mis. circle,	
Des Moines, An old friend,	10 00	for Rev. J. T. Noyes' school, 25; Whately,	
De Witt, Cong. ch. and so.	7 40	Cong. s. s. 17;	123 00
Fontainebleau, Cong. ch. and so.	5 50	CONNECTICUT.—Colchester, 1st Cong. s. s.	
Neversville, Cong. ch. and so.	10 00	41 50; Hartford, Pearl St. s. s. for theol.	
Waverly, Cong. ch. and so.	16 45—54 27	student at Ahmehungur, 40; Norwich,	
WISCONSIN.		Buck Chapel s. s. 25; Windsor Locks,	
Berlin, Union ch. Miss. Society,	13 00	Cong. s. s. 49 23;	156 08
Delavan, Cong. ch. and so.	41 85	NEW YORK.—New York, Forest Lodge, "a	
Fond du Lac, Cong. ch. and so.	51 93	Christmas gift to Jesus," 1 50; Sher-	
Milwaukee, Spring St. ch. and so.	6 25	burne, Cong. s. s. 80 78;	62 28
Sheboygan Falls, Cong. ch. and so.	23 50	OHIO.—Belpre, s. s. mis. soc. 20 71; Spring-	
Shopley, Cong. ch. and so.	8 50—145 06	field, Cong. s. s. for catechist in India, 25;	
KANSAS.		Tallmadge, Cong. s. s. 33;	78 71
Fort Leavenworth, G. W. Baird,	7 80	ILLINOIS.—Paxton, Lulu and her mother,	5 00
Millwood, C. S. Foster,	15 00—22 80	WISCONSIN.—Darlington, Two little girls,	
NEBRASKA.		50c.; Delavan, Cong. s. s. 15; Geneva	
Millford, Rev. H. A. French,	10 00	Lake, Young People's mis. soc. 75 (for	
Nebraska City, a friend,	10 00—20 00	Miss Porter's use, North China, 50; for	
OREGON.		Rev. C. Harding's use Maharrata, 25; Mil-	
Knappa, Auren & S. M. Knapp,	5 00	waukee, Spring St. s. s. 25;	115 50
		KANSAS.—Manhattan, Cong. s. s. for Har-	
		poor,	40 00
		COLORADO.—Denver, George Ford, for boy at	
		Seroot,	30 00
		CHINA.—Peking, Rev. Dr. Martin, for the	
		Girls' school,	37 00
		Donations received in December,	
		for the Debt, in December,	\$37,064 78
		for Centennial, in December,	680 50
			9 90
		Legacies received in December,	\$37,764 28
			\$3,116 30
			\$40,880 58
		Total, from September 1st to	
		to December 31st, 1876,	\$107,513 54